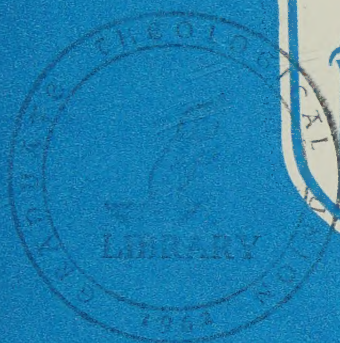


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



«Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous» (1 Pet. 3. 8)
 «Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity» (1 Cor. 16. 13-14)

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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MESSAGE of His Holiness Patriarch PIMEN

Message of His Holiness Patriarch PIMEN of Moscow and All Russia and the Holy Synod to Their Graces Archpastors, God-Pleasing Clergy and All Faithful Children of the Russian Orthodox Church, Those Living in the Motherland and Those in the Diaspora, for the 60th Anniversary of the Restoration of the Moscow Patriarchate

rchpastors and pastors beloved in God, dear brothers and sisters, faithful children of the Russian Orthodox Church, living in our great Motherland or in the diaspora.

In these joyful days of celebrating the Light-Bearing Resurrection of Christ our Church celebrates the 60th anniversary of the restoration of the Patriarchate by the 1917-1918 Local Council. For nearly two centuries our Church had been deprived of patriarchal guidance after it was abolished by the emperor's secular power contrary to the will and wishes of the Church. The Local Council corrected this anomaly in the Church life by electing His Holiness the Patriarch Primate of the Church, which allowed our Church to embark upon the traditional path of the Orthodox canonical order. Through the will of Divine Providence it so happened that in 1917, at the very beginning of the building of a new life in our country, the Primate, the First Bishop, once again stood at the head of the Russian Church in accordance with the ancient canons, as required in the 34th Apostolic Canon. And now for sixty years already the blessing right hand of God has been helping us

all, archpastors, clergy and Orthodox believers, carry out our activities in accordance with the commandments of the Great High Priest, Chief Shepherd and Head of the Church, our Lord Jesus Christ (Heb. 4. 14; 1 Pet. 5. 4; Eph. 1. 22), under the guidance of the First Bishops in the high rank of Patriarchs.

Festively celebrating this auspicious occasion in the life of our Church, we offer up thanksgiving prayers to God the Giver of All Good, for His mercy and blessing, glorify His Greatness and Power and laud His All-Abundant Grace "which always healeth that which is infirm, and completeth that which is wanting". We extend our filial thanks to the Lord for never leaving our Church without His help throughout the past decades. We glorify God the Almighty for protecting the Church giving her new strength and fortifying her, and raising new zealous workers in the Lord's vineyard. We laud the Giver of All Good for His plentiful gifts which He presents through various services in our Church *for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Eph. 4.

-13). And we call on you, all the servants, sons and daughters of the Holy Russian Orthodox Church, with one mind and one mouth to glorify the Holy and Life-Giving Trinity.

Turning our mind's eye now on the last 60 years in our Church's life, we cannot help noting certain landmarks along her path. The first years of the first Patriarch, His Holiness Tikhon's administration were hard, for it was not an easy task to choose the right course for the Church in the complex post-revolutionary situation. The difficulty arose from the burden of the legacy of the recent pre-revolutionary past when the Church leadership was suppressed by the authority of state officials. The non-ecclesiastical harmful activities of some Russian emigrants were also not a small obstacle, undermining the Soviet authorities' trust in the Church hierarchy and sowing the seeds of misunderstanding among the believers. However, His Holiness Patriarch Tikhon understood in due time the relevance of the historical changes that had taken place in the country and came to the right conclusion, which was of great consequence for the further life of the Church, that Orthodox Christians should be sincere in their attitude towards Soviet Power and the great changes that had taken place in our country, and work together with all the people for the benefit of all.

The name of His Holiness Patriarch Sergiy spelt a new stage in the life of the Church. This truly wise helmsman set the ship of the Church on the straight course of normal relations between the Church and the Soviet state. Orthodox Christians were called on to work in the spirit of patriotism and devotion to the interest of the people. This showed particularly vividly in the years of severe trials that befell our country during the Great Patriotic War when our Russian Orthodox Church made her contribution to the defence of the Motherland. Inspired by the hierarchy and clergy, Orthodox Christians offered up their fervent prayers for the granting of victory over the insidious and cruel enemy, and collected substantial sums of money for the struggle against him and to aid war victims.

Under His Holiness Patriarch Sergiy attention was given to solving important Church problems. The Patriarch put a lot of effort into healing the renovational and other schisms and Church dissent, and rectifying the schismatics from the so-called Russian Orthodox Church Outside Russia. In doing this he acted in the spirit of apostolic love and devotion to the Church canons, pursuing the interests of the Church only. His Holiness Patriarch Sergiy restored the Church publications and provided for the revival of the theological schools.

His Holiness Patriarch Sergiy's labours were faithfully carried on by his closest assistant in the Church leadership and his successor on the Patriarchal Throne, His Holiness Patriarch Aleksiy. In the years of his primacy the Russian Orthodox Church entered a new stage in her internal and external activities testifying to her sound life. Much attention was given to training new pastors for the Church, and concern was shown for the majesty of divine service, an improvement in preaching, and the education and raising of the spiritual level of the sons and daughters of the Holy Church.

In Patriarch Aleksiy's administration internal Church dissent was liquidated and durable ties established with Local Orthodox Churches. In 1948, when our Church was celebrating the 500th anniversary of her autocephalous status, a conference of heads and representatives of Churches was held in Moscow to discuss important issues of relevance to all the Orthodox world.

In those bygone years autocephalous status was granted to the Orthodox Church in Poland, the Orthodox Church in Czechoslovakia and the Orthodox Church in America; autonomy was granted to the Japanese Orthodox Church, and canonical relations resumed with the Autonomous Orthodox Church of Finland.

From the first days of the peace movement the Russian Orthodox Church through her Patriarch, many bishops, clergymen and laymen took an enthusiastic and efficient part in it. The memory of the horrors of war, the determination that this should never

happen again, a feeling of sincere compassion for the brothers and sisters who suffered the ordeals of war and deprivations involved in them, inspire our Holy Church for peacemaking. Her enthusiastic activity in this field is based on the desire to follow faithfully the commandment of the Saviour and Lord: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9), on the urge to join efforts with other people of goodwill to fetter the evil human will capable of destroying life on earth, and to preserve the fruits of the creative labours of humanity throughout the centuries. His Holiness Patriarch Aleksiy organized the conferences of representatives of all religions in the USSR for the defence of peace that were convened in 1952 and 1969 and held successfully in the Trinity-St. Sergiy Lavra in Zagorsk. He repeatedly raised his voice in the defence of peace through his messages and appeals. The hierarchy, clergy and laity, too, actively contributed to the cause of peace at different levels, directly participating in conferences, congresses and committees on the struggle for peace throughout the world.

Our Church made an important step forward on her path by joining the World Council of Churches at its Third General Assembly in 1961 in New Delhi. But even before that the Russian Church through her representatives participated in ecumenical conferences and meetings. Thus, since 1958 the Russian Church has been actively involved in the work of the Christian Peace Conference, this fragment of ecumenical endeavour, the world Christian peacemaking movement.

In 1959 the Russian Church was among the founders of the Conference of European Churches, an ecumenical organization of regional, European importance.

Our Church went further than that in her ecumenical activities. Starting at the Second Vatican Council good friendly relations were established between the Russian Orthodox and the Roman Catholic Churches.

Fraternal relations and consultations between Orthodox and Ancient Oriental Churches became frequent.

Contacts with the Anglican and Orthodox Catholic Churches were put on a regular basis, and we are now conducting a dialogue with them, arranged by the Inter-Orthodox Theological Commission.

Under His Holiness Patriarch Aleksiy the Russian Orthodox Church's contacts with Protestant confessions were intensified.

All these meetings and relations go further than just exchanging delegations and visits, occasioning also theological conversations that contribute to the common treasury of ecumenical dialogue.

His Holiness Patriarch Aleksiy headed the Russian Orthodox Church for a quarter of a century (1945-1970). His leadership had a beneficial effect on the life and activity of our Church while his social contribution received due recognition in high state awards.

Today our Church continues in the direction mapped out and designated by His Holinesses Patriarchs Sergiy and Aleksiy, and the correctness of this course has been tested and proved by life. We carry on with our work in cooperation with all the Orthodox Churches preparing for the Pan-Orthodox Council. We recognize the true significance of this important undertaking and apply all our efforts, as do other Sister Churches, to finding proper solutions for the most urgent problems involved in the preparation for this momentous occasion in the history of Orthodoxy.

The Commission of the Holy Synod on Christian Unity and Inter-Church Relations is fulfilling an important task, studying ecumenical problems and developing theological theory on questions of ecclesiastical life today, and preparing long-term plans for the external activities of the Moscow Patriarchate.

Carrying on with her peacemaking, our Church through her representatives took part in the World Congress of Peace Forces in Moscow in 1973.

We regard as of paramount importance the holding of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations in Moscow in June 1977, which was convened at the initia-

ve of the Russian Orthodox Church
 id attended by representatives of
 fferent religions from many countries.
 Fathers, brothers and sisters, we are
 l striving towards the strengthening
 internal Church life, and the fulfil-
 ment of the permanent mission of the
 urch to proclaim Christ's truth
 ough word and conduct, to which
 eryone belonging to the Holy Church
 called. In training young pastors and
 eologians we lay special emphasis on
 e need for theology to estimate the
 ounding life correctly so as to be
 le to convey the eternal truth of the
 ospel through pertinent categories
 ecessible to our contemporaries. This
 atristic approach to theology also
 tends to other aspects of our Church's
 ctivities. At the same time, we strive
 preserve whole and intact the legacy
 the faith which we have received in
 accession from the Holy Apostles. Re-
 arding ourselves as an inalienable
 art of the Universal Church, which is
the pillar and ground of the truth (1 Tim.
 15), the Russian Orthodox Church
 arefully follows the traditions of our
 thers and carries out the salutary task
 the spiritual guidance of her flock in
 e new conditions of her historical
 xistence. We regard all aspects of our
 urch activities as important, but at
 e same time, we never forget that the
 ain task of the Church lies in the
 inistry *for the perfecting of the
 ints... for the edifying... in love and
 r the growth into him in all things;
 hich is the head, even Christ* (Eph. 4.
 2, 15). We are all fortifying our feeble
 renth through our ministry for "it
 impossible to testify to courage or to
 erform any other great and laborious
 eed, unless the witness's abilities are
 rtified by the power of the Holy
 irit!" (St. John Chrysostom *Besedy
 a raznye mesta Soyashchennogo Pisa-
 ia—Conversations on Various Pas-
 ages in Holy Scripture, Vol. II, St.
 Petersburg, 1862, p. 255).*

We never forget our faithful child-
 en who live far from our Motherland
 nd who, despite frequent complica-
 ons, give proof of their devotion to
 e Mother Church, and we pray that
 e Lord may fortify them with His
 ght hand.

We also know that there are our
 brothers outside the Motherland, who,
 though of Russian origin and Orthodox
 denomination, do not commune with the
 Mother Church, either due to the lack
 of canonical consciousness or because
 of human prejudice. We pray for them,
 and in these festive days we send them
 our Easter greeting with love, address-
 ing them with the words of the Church
 hymn: "Let us shine with the Feast!
 Let us embrace one another. Let us say,
 Brethren! And because of the Re-
 surrection, let us forgive all things to
 those, who hate us". The Russian Or-
 thodox Church with gratitude to the
 Consubstantial and Triune God is ce-
 lebrating the 60th anniversary of the
 restoration of the Patriarchal Throne in
 Moscow, and with hopes for the grace-
 endowed strength and assistance from
 above looks to the forthcoming time
 and years of her life.

We call on archpastors, the God-lov-
 ing and zealous clergy and all the peo-
 ple of God to offer up prayers of
 thanksgiving for the blessings that
 have been on our Church in the past
 years, and to work zealously in Christ's
 vineyard for the glory of the Father,
 of the Son and of the Holy Spirit, for
 the good of the Holy Church, establish-
 ing your salvation and Christ's pro-
 perty entrusted to her, for the pros-
 perity of our people and Motherland.
*May the grace of the Lord Jesus Christ,
 and the love of God, and the commu-
 nion of the Holy Ghost, be with you
 all. Amen* (2 Cor. 13. 14).

+ **PIMEN, Patriarch of Moscow
 and All Russia**

MEMBERS OF THE HOLY SYNOD:

- + **NIKODIM, Metropolitan of Leningrad and
 Novgorod, Patriarchal Exarch to Western Europe**
- + **FILARET, Metropolitan of Kiev and Galich,
 Patriarchal Exarch to the Ukraine**
- + **YUVENALIY, Metropolitan of Krutitsy and
 Kolomna**
- + **ANTONIY, Metropolitan of Minsk and Byelo-
 russia**
- + **NIKODIM, Archbishop of Kharkov and Bo-
 godukhov**
- + **VARFOLOMEI, Archbishop of Tashkent and
 Central Asia**
- + **ALEKSIY, Metropolitan of Tallinn and Esto-
 nia, Chancellor of the Moscow Patriarchate**

May 23, 1978,
 Moscow

Decisions of the Holy Synod

At its meeting on May 23, 1978, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, chairman of the commission for the preparation and carrying out of the celebrations dedicated to the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church, about the work done by the commission for the preparations of the celebrations to be held in Moscow and the Trinity-St. Sergiy Lavra from May 25 to 29, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the work done by the commission for the preparation of the celebrations of the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church be approved;

(3) that gratitude be expressed to the Jubilee Commission for the great and intensive work accomplished.

OFFERED UP THANKSGIVING to God for His great and abundant favours to the Church of Russia and considered the preparations for the celebration of the restoration of the Patriarchal See in the Russian Orthodox Church to be held in Moscow and the Holy Trinity-St. Sergiy Lavra from 25 to 29 of May, 1978.

RESOLVED: (1) that a message be addressed to the most reverend archpastors, clergy, pleasing to God, and all faithful children of the Russian Orthodox Church in the Motherland and in the diaspora on the occasion of the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church.

(2) that the text of the proposed message be approved (printed above).

At its meeting on June 1, 1978, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the additional information given by Metropolitan Yuveneriy of Krutitsy and Kolomoyskiy, Head of the Department of External Church Relations, on the Lambeth Conference of the Church of England.

RESOLVED: that Protopresbyter Prof. Vitaliy Pavlov, representative of the Russian Orthodox Church at the World Council of Churches in Geneva, be sent as an observer from the Russian Orthodox Church instead of Archbishop Melkhior of Penza and Saransk to the Lambeth Conference to be held in London from July 21 to August 14, 1978.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine

+ YUVENERIY, Metropolitan of Krutitsy and Kolomoyskiy

+ ANTONIY, Metropolitan of Minsk and Byelorussia

+ NIKODIM, Archbishop of Kharkov and Bogodukhiv

+ VARFOLOMEY, Archbishop of Tashkent and Central Asia

+ ALEKSIY, Metropolitan of Tallinn and Estonia

Chancellor of the Moscow Patriarchate

ANNIVERSARY CELEBRATIONS, May 25-29, 1978

Participating in the celebrations were hierarchs, representatives of the clergy and laity from the national and foreign dioceses of the Russian Orthodox Church, representatives from all the monasteries and convents of our Church, employees of the synodal departments, students of the theological schools.

More than forty delegations arrived for the celebrations led by the Primate of the Orthodox Churches of Georgia, Bulgaria, Cyprus, Poland, Czechoslovakia, Finland, Japan; representatives of other Local Orthodox Churches; Heads of the Ancient Oriental Churches of Armenia and Ethiopia; representatives from the Roman-Catholic, Syrian (Catholicosate of the East), Anglican, Old Catholic Churches and many other Churches; from the World Council of Churches, Christian Peace Conference, many continental and regional Christian associations; members of the Working Presidium of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations; representatives from many Christian Churches and associations as well as from the Judaic and Muslim religions in the Soviet Union.

The celebrations commenced with a thanksgiving

moileben held in the Church of the Resurrection in Sokolniki, Moscow.

At the solemn meeting His Holiness the Patriarch delivered a report on the life and activity of the Russian Orthodox Church. The gathering was addressed by Vladimir A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. Speeches and greetings were delivered by the heads of delegations; missives from many Heads of the Churches and religious associations were handed to the Patriarch Pimen.

The celebrations were marked by panikhida held at the tombs of Patriarchs Tikhon and Sergiy in Moscow, of Patriarch Aleksey in the Trinity-St. Sergiy Lavra where a moileben was said before the shrine of St. Sergiy.

On May 28, Sunday, Divine Liturgy was concelebrated by the Patriarch and members of the Holy Synod in the Patriarchal Cathedral of the Epiphany attended by participants in the celebrations. In the evening of that same day a concert of religious and secular music was performed.

On May 29 Patriarch Pimen and the Holy Synod gave a reception on the occasion of the 60th anniversary of the restoration of the Patriarchate.

Services Conducted by His Holiness Patriarch PIMEN

A P R I L

April 15 (2), Glorification of the Mother of God (Akathistos Saturday). On the eve, His Holiness Patriarch Pimen officiated at Matins with the reading and singing of the Akathistos to the Mother of God in the Patriarchal Cathedral.

On **April 16 (3)**, the fifth Sunday in Lent, and, on **April 23 (10)**, the sixth Sunday in Lent (Palm Sunday), the Feast of the Entry of Our Lord into Jerusalem, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

During Liturgy, on April 16, the Office for the Dead was said for the repose of the soul of His Holiness Patriarch Aleksiy († April 17, 1970).

On **April 22 (9)**, Lazarus Saturday, Commemoration of the Raising of the Righteous Lazarus, His Holiness the Patriarch attended Divine Liturgy, and

On **April 25 (12)**, Holy Tuesday, he attended the Liturgy of the Presanctified in the Domestic Chapel of the Vladimir Monastery of the Mother of God in the Patriarchate. On the eve of these days Patriarch Pimen attended Matins in the same chapel.

On **April 26 (13)**, Holy Wednesday, His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified in the Patriarchal Cathedral and, on the eve, attended Matins in the domestic chapel at the Patriarchate.

On **April 27 (14)**, Maunday Thursday, Patriarch Pimen celebrated Divine Liturgy and read the Office for the Consecration of the Chrism in the Patriarchal Cathedral and, on the eve, His Holiness attended Matins in the domestic chapel at the Patriarchate.

April 28 (15), Good Friday. On the eve, during Matins, His Holiness Patriarch Pimen read the Twelve Gospels of the Passion of Our Lord Jesus Christ.

On **April 29 (16)**, Holy Saturday, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral. On the eve, Patriarch Pimen officiated at Vespers with the Office for the Bearing Forth of the Holy Shroud, and, in the evening, His Holiness officiated at Matins with the Office for the Burial of the Holy Shroud.

April 30 (17), the Resurrection of Our Lord Jesus Christ. Easter. His Holiness Patriarch Pimen conducted Matins and celebrated Divine Liturgy in the Patriarchal Cathedral. In the evening of the same day His Holiness conducted Paschal Matins in the cathedral.

M A Y

On **May 1 (April 18)**, Easter Monday, His Holiness the Patriarch attended the Liturgy in the domestic chapel at the Patriarchate.

On **May 2 (April 19)**, Easter Tuesday, the Feast of the Iberian Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Resurrection in Sokolniki, Moscow, where there is a revered Iberian icon of the Mother of God. In the evening His Holiness the Patriarch received Paschal greetings in the Patriarchal Cathedral.

On **May 3 (April 20)**, Easter Wednesday, in the evening, Patriarch Pimen received Paschal greetings from the brethren of the Lavra, teachers and students of the Moscow Theological Academy and Seminary in the Holy Trinity Cathedral at the Trinity-St. Sergiy Lavra.

On **May 4 (April 21)**, Easter Thursday, His Holiness celebrated Divine Liturgy and, on the eve, officiated at Paschal Vespers and Matins in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

On **May 5 (April 22)**, the eve of Easter Saturday, Patriarch Pimen of-

ficiated at Paschal Vespers and Matins in the Patriarchal Cathedral.

On **May 7 (April 24)**, the second Sunday after Easter, of St. Thomas the

Apostle, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the same cathedral.

The Patriarch Greeted with the Joy of Easter

Traditional Easter greetings were offered to His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany on the third day of Easter this year—on the evening of Tuesday of Holy Week, May 2, 1978.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, Archbishop Vladimir of Dmitrov, Rector of the Moscow theological schools, Archbishop Kiprian, Bishop Iov of Zarskoye, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, and Moscow's superintendent deans, rectors, clergymen, churchwardens, members of Moscow church councils, employees at the synodal institutions and departments, staff members of "The Journal of the Moscow Patriarchate", and the faithful of Moscow came to the Patriarchal Cathedral to extend Easter greetings to the Holy Father and exchange Easter eggs—the symbol of Easter joy—with him.

Paschal Vespers and a short moleben were held and "Many Years" was sung according to the Rule. His Holiness the Patriarch attended the Vespers in the sanctuary, and heard the moleben on the solea, attired in his mantle.

At the end of divine service, Metropolitan Yuvenaliy, also attired in a mantle, read His Holiness Patriarch Pimen's Easter Message to all the faithful children of the Russian Orthodox Church from the ambo and addressed Easter greetings to His Holiness the Patriarch:

"Your Holiness, the First Bishop of the Land of Russia:

"We have all just witnessed how all those present in the Patriarchal Cathedral of the Epiphany listened with profound attention to your patriarchal message—your sermon and address to

them. On these holy days of Christ Easter the whole Plenitude of the Russian Church listens to your messages, those within our native land and those beyond its boundaries, in all corners of the earth where our communities, dioceses, and exarchates are, everywhere where your primatial love extends....

"Spiritually cleansed by prayer, fasting, and abstinence, we recalled the sufferings on Golgotha which the Saviour of the World endured on the Cross for us, just as we recall now the joy that the Resurrected Lord—the Conqueror of Death, Hell, and every evil on earth—bestowed on His disciples. As your message said, the disciples rejoiced at seeing the Lord, and this joy became eternal in Christ's Church, and we all live by this joy to the present day. During this Easter tide the whole of our Holy Church lives by her faith in Christ the Saviour Resurrected.

"We take particular joy in the fact that during these Easter days the ceremonies are approaching that you, Your Holiness, and the Holy Synod of our Holy Church set out to mark the occasion of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church. As we think of this, it is with particularly deep feeling that we offer you greetings on behalf of the Holy Synod, The Holy Graces the hierarchs, the clergy, and all of your flock numbering in the millions, the theological schools, monasteries, and synodal institutions of our Holy Church.

"Only recently the Publishing Department of our Church issued a collection of your works—sermons, messages and speeches, which you have delivered in the course of the last twenty years in churches, monasteries, and dioceses within our country and beyond its boundaries, preaching the Resurrected



Patriarch Pimen paying homage to St. Sergiy of Radonezh before his holy relics,
July 5, 1977 (Old Style)



His Holiness Patriarch Pimen celebrating Divine Liturgy in the Patriarchal Cathedral on Maundy Thursday, April 27, 1978. In the foreground: vessels with the chrism ready for consecration. Below: The Small Cathedral of the Donskaya Icon of the Mother of God in the Donskoi Monastery in Moscow. Metropolitan Yuvenaliy of Krutitsy and Kolomna at the blessing of substances for the preparation of the chrism





Archbishop of the Epiphany. Metropolitan Yuveneriy of Krutitsy and Kolomna greeting Holiness Patriarch Pimen with the joy of Easter, May 2, 1978 (see p. 5)



The session of the Holy Synod under the chairmanship of Patriarch Pimen on April 19, 1978



His Holiness Patriarch Pimen of Moscow and All Russia celebrating Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergiy Lavra—one of the most revered Orthodox shrines (above). His Holiness the Patriarch accompanied by Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, on the way to the Patriarchal Chambers



Christ and urging all to zealous work of the Church and patriotic service and peace-making.

"On this Easter day we are pleased to witness that your hierarchal, especially your primatial service has been instantly linked with your service to the whole of our Holy Church, to our faithful people, and to brotherhood and peace amongst the peoples of the earth. We fervently pray, Your Holiness, that the Lord shall always send you the Angel of Peace, the preserver of your soul and body, to fortify you on all the paths of your life and service.

"Allow us, Your Holiness, to greet you with an eternally living, eternally new Easter kiss: Christ is risen!"

In his reply to Metropolitan Yuveny, His Holiness Patriarch Pimen said:

"I thank you for your greetings. I also thank you for the prayers of which you spoke in your speech and which undoubtedly will assist my patriarchal service.

"I thank Their Graces the hierarchs and pastors of our Church who have come here to greet me and offer their congratulations on the feast of the Resurrection of Christ.

"I also thank all the parishioners who attentively and zealously spent the days of Lent in this cathedral, and who now joyfully meet the Feast of Christ's

Radiant Resurrection—our great Easter. I thank them for having gathered here today to extend me their Easter greetings.

"I would like at this point to quote the Easter sticheron relating to hierarchs and pastors, and to all our Church's faithful: 'Today is the Day of Resurrection! Let us shine with the Feast!' At this our present Easter I would like to wish that Easter solemnities truly illumine all of you, illumine you with the light of Christ's love and peace, and fill your believing hearts with undiminishing joy. 'Let us embrace one another. Let us say, brethren...'—these words also contain a deep meaning, for love in Christ and the creation of brotherhood lead us to spiritual perfection. Brotherhood means joint prayer as well, prayer which strengthens our Christian unity. Our brotherhood in Christ with you helps me in my labours on the path of my patriarchal service.

"I would like to wish that all that is consoling and joyful that we have received in church during this Great Feast be preserved unharmed in your hearts and souls, and that all that is holy and good assist your spiritual perfection and lead to life with our Saviour the Risen Christ. Amen."

V.

Nomination and Consecration of Archimandrite KHRISANF Chepil Bishop of Kirov and Slobodskoi

By decision of His Holiness Patriarch Pimen and the Holy Synod of April 19, 1978, Archimandrite Khrisanf Chepil, superintendent of the churches in the Olonets diocese and Dean of the Petrozavodsk Cathedral of the Exaltation of the Holy Cross, was designated Bishop of Kirov and Slobodskoi.

On April 22, Saturday, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Archbishop Kirill of Vyborg, Bishop Meliton of Tikhvin, Bishop Damaskin ofologda and Veliki Ustyug, and Bishop

Isidor of Arkhangelsk and Kholmogory conducted the nomination of Archimandrite Khrisanf as Bishop of Kirov and Slobodskoi in the Church of St. John the Divine in the Leningrad Theological Academy.

At his nomination as bishop Archimandrite Khrisanf delivered the following address:

"Through God's will and the blessing of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod, I, unworthy, have been called to the episcopal service.

"I was gripped by fear and trepidation as I learnt that I had been design-

nated bishop of the God-protected towns of Kirov and Slobodskoi.

"The decision took me by surprise and filled me with confusion. Above all do I fear the grandeur of the rank and shrink from the responsibility before God, and if I still accept the nomina-

Sergiy and German of Valaam, St. Aleksandr Svirsky and other ascetics that shone forth in multitude in the Olonets land. I have come to love the believers of this land, and I know that I will long remember with emotion my departure from Petrozavodsk.



His Grace Khrisanf, Bishop of Kirov and Slobodskoi

tion and 'say nothing contrary thereto', I do it as a monk fulfilling his obedience and fearing to oppose God's will which was announced to me through the archpastors of the Holy Church.

"In the last eight years I served as Dean of the Cathedral of the Exaltation of the Holy Cross in Petrozavodsk and was, at the same time, superintendent dean of the Olonets Diocese. I fell in love with this wonderful northern land made blessed by the prayers of Sts.

"I wish to express my gratitude to His Eminence Nikodim, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, who played a highly important role in my spiritual life. I took monastic vows in his presence, and under his hierarchal omophorion I have been serving for the last few years, profiting by his counsel and guidance in my work as pastor.

"I also thank all my spiritual chil-

ren and friends for their concern, attention and prayers for me.

"Although I am very feeble and the vessel of my heart is very poor, I believe that Divine Grace will brace me for God's strength fulfils itself in weakness, and therefore I want to exclaim after the Apostle: *I can do all things through Christ which strengtheneth me* (Phil. 4. 13). Although a sinner, I hope that God's Grace will not abandon me.

"Archpastors wise-in-God! I beg of you to pray for me, unworthy, that the Lord may grant me His Divine Grace which always healeth that which is infirm, and completeth that which is wanting'. Amen."

* * *

On April 23, the 6th Sunday of Lent (Palm Sunday), the Entry of Our Lord into Jerusalem, Metropolitan Nikodim of Leningrad and Novgorod, Patriarch-Exarch to Western Europe, and other hierarchs who had taken part in the nomination the day before consecrated archimandrite Khrisanf Bishop of Kiry and Slobodskoi at Divine Liturgy in the Holy Trinity Cathedral in the Aleksandr Nevsky Lavra in Leningrad.

After divine service Metropolitan Nikodim of Leningrad and Novgorod presented the crozier to Bishop Khrisanf of Kirov and Slobodskoi and delivered the following exhortation:

"Your Grace Bishop Khrisanf, our beloved brother, Bishop in Christ's Most Holy Church which the Lord *hath purchased with his own blood* and in which He, being her Head (Col. 1.18) and Foundation (1 Cor. 3. 11) and wishing to prolong her life, established episcopal ministry as a mystery and sign of His continual presence and guidance. Today, *according to the dispensation of God* (Col. 1. 25), you have become a minister of Christ's Body, as Paul through whom God spoke called the Church, in the rank which embodies the plenitude of sacramental and canonical authority in your diocese and in our local Church.

"Regard all your ministry as priestly right up to this day as a preparation for this great moment. I know that you did not seek any worldly path that

would lead you to the episcopal see. Your nomination as bishop came to you as a surprise and therefore you should observe a special action of Divine Providence in it. Today the Lord through the laying on of the hierarchs' hands on your head judged you faithful by appointing you to His service (1 Tim. 1. 12), having entrusted you with His flock which you should tend *not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock* (1 Pet. 5. 2-3) so that *when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away* (1 Pet. 5. 4). And therefore hold faith, and a good conscience so as not to suffer a shipwreck (1 Tim. 1. 19). Make supplications, prayers, intercessions, and givings of thanks... for all men (1 Tim. 2. 1). Be blameless... of good behaviour, given to hospitality, apt to teach (1 Tim. 3. 2), so that you may know in every particular instance *how thou oughtest to behave thyself in the house of God* (1 Tim. 3. 15), so that *nourish-ed up in the words of faith and of good doctrine*, you as a good minister of Jesus Christ who exercises *thyself rather unto godliness could both save thyself, and them that hear thee* (1 Tim. 4. 6-7, 16).

"Having received the episcopal grace from God, you have become, in the word of St. Ignatius Theophoros, the bearer of Christ's image and His deputy in your diocese, holding a rank that combines earthly glory and honour with the way of the cross which a few days after the triumphant entry of the Lord Jesus Christ into Jerusalem brought Him to Golgotha and the Crucifixion.

"The Holy Apostle Paul said that *it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake* (Phil. 1. 29), and this is because *a servant is not greater than his lord* (Jn. 15. 20) and *a disciple is not above his master* (Mt. 10. 24).

"Can it be, you will ask, that this is God's volition for those chosen by Him for apostolic ministry? I will answer you; it cannot be any different.

"Recall that glorious day in the earthly life of the Lord Jesus Christ

and watch His triumphant entry into Jerusalem, a town *that killest the prophets, and stonest them which are sent to it* (Mt. 23. 37). Here He comes, the God-Man *just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass* (Zech. 9. 9), followed by the jubilant crowds that greet Him with joyous shouting (Mt. 21. 9) and spreading robes and branches of palm trees (Jn. 12. 13). Now He enters His town in which He so often wanted to gather His children as a hen gathers her brood under her wings. Alas, they would not (Mt. 23. 37), and they did not listen to His prophets that He sent to them *daily rising up early, nor inclined their ear* but they did worse than their fathers (Jer. 7. 25-26). And now they are rejoicing at meeting the Lord of those ancient prophets only to shortly, afterwards, with shouts as loud but now full of wrath, clamour for His crucifixion and blood.

"And what does the Lord do? He accepts both people's homage and all the shame of defamation even *unto death* (Phil. 2. 8), the triumphant entry into Jerusalem and the hard way of the cross, the shouts *Blessed be the King that cometh in the name of the Lord* (Lk. 19. 38) and *Let him be crucified* (Mt. 27. 23), the branches of palm trees and the sponge soaked in vinegar, the garments spread for Him to walk upon and the mocking scarlet robe (Mt. 27. 29, 28), *branches from the trees* (Mt. 21. 8) and the crown of thorns (Mt. 27. 29). Such is the combination we see in the Lord's ministry, and it should not be different with His followers. In fact, the whole history of the Holy Church is but a tale of fame and infamy, strength and weakness, honour and disgrace, grandeur and humiliation—of all that Christ's Body has suffered over the centuries, preserving safe and intact what she was entrusted with. And the Church will carry on this ministry till the end of the world. Shielded by the Holy Cross of Christ, she will continue the cause of Christ, never forgetting that joy came to the world through the Cross.

"The Church has been carrying out her ministry in the world for nearly twenty centuries now, during which

time the Church as an organism both human and divine has evinced human weakness and Divine perfection and omnipotence. Generations come and generations go, new customs take the place of the old ones, life changes in many ways but Christ's Church which unites the people of God, bishops, clergy and laity, still bears the same good salutary news, trying always to testify for each generation in clear intelligible language to the good news about Him Who having been hoisted from the ground onto the Cross, attracts everybody to Himself and gives them life as the Risen Conqueror of Sin and Death.

"In this good news is peace (Jn. 14. 27) and love (Jn. 13. 34). It is perfect peace, a just peace, a peace that can only be in solidarity with all the people whom He pleased to call His friends (Jn. 15. 14).

"In this good news is love for all people, near and far. Without a concrete expression and manifestation of this love in his life and activity a Christian cannot call himself a disciple of Christ (Jn. 13. 35).

"And now another image comes to mind when I ponder on the episcopal ministry. This is *a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither* (Ps. 1. 3). Everyone knows what became of the barren fig tree decorated with leaves only, which attracted attention but did not fulfil hopes. Regard Christ's words *let no fruit grow on thee henceforward for ever* (Mt. 21. 19) as a sample of the future judgement over all, including you.

"If every person is a sound or barren tree bearing fruit accordingly (Mt. 7. 16-19), much more so a bishop, *like a green olive tree in the house of God* (Ps. 52. 8), should be heavy with fruit to constantly nourish the spiritual children entrusted to him with *the fruit of the Spirit* (Gal. 5. 22). What is this *fruit of the Spirit* offered as nourishment for the faithful? This is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5. 22-23).

"Our Lord, God-Man, like a Gardener, sees every tree and its fruit. H

decides whether it is worthwhile to dig out it and put on manure (Lk. 13. 8) and wait for it to start bearing fruit or should it be cut down. You should be the Lord's co-worker and look after every tree in His garden. Remember that through your ministry you can satisfy many who *hunger and thirst after righteousness* (Mt. 5. 6) and thereby you can save both yourself and them or *losing your first love* (Rev. 2. 4) and your zeal, you may lose your flock and when you will have as your adversary the Lord Himself, the Saviour of the World.

"Now we have shown you, our beloved brother, examples of the essence, fitness and responsibility of the episcopal ministry on the basis of the Holy Scriptures. Understanding them, do not get dejected, strengthen your spirit, with firm faith, hope for God's assistance and love for the Chief Shepherd Christ and His possessions, for all people, start on the work you have ahead of you *in all things shewing yourself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having nothing to evil thing to say of you* (Tit. 2. 8). Be above reproach as a builder of the House of God, not arrogant or quick-tempered nor greedy for gain, but a lover of goodness, chaste, just, pious, self-controlled, holding firm to the true word as taught (Tit. 1. 7-9). Then indeed you will be apt to give instruction to the people of God entrusted to you in sound doctrine and Christian love, and lead them to Christ along the path of salvation.

"And now accept this crozier, the symbol of the power wielded by bishops, and do not forget that Aaron's rod deposited by Moses *before the Lord the tabernacle of witness... was budded, and brought forth buds, and bore blossoms, and yielded almonds* (Num. 17. 7-8). Accept this crozier as the symbol of God's assistance and justification from above, which you always can and must lean on in your

ministry as a pastor. Accept this crozier and give your blessing as a bishop of Christ, to the people here present who have prayed for granting you the Grace of the Holy Spirit, and invoke Heavenly Grace on your flock in the God-protected towns of Kirov and Slobodskoi."

* * *

Bishop Khrisanf (secular name Iakov Antonovich Chepil) was born into a peasant's family on June 24, 1937, in the village of Beryozovka, in the Korets District, Rovno Region.

In 1953 he left secondary school, having studied for 8 years there. In 1955, he entered the Kiev Theological Seminary.

From 1957 till 1960 he served in the Soviet Army. While in the Army he studied at a technical building college and graduated as a qualified land-surveyor.

In 1960 he worked as a precentor of the choir in the Church of the Protecting Veil in the village of Novoselitskoe, Aleksandrovsky District, Stavropol Territory. In 1961 he enrolled in the third year at the Moscow Theological Seminary.

In 1967 he graduated from the Moscow Theological Academy and was accepted for post-graduate studies there. He finished his post-graduate studies in 1970. While doing his post-graduate studies he also worked as a referent at the Department of External Church Relations.

On June 18, 1967, Bishop Filaret of Dmitrov (now Metropolitan of Berlin and Central Europe, Patriarchal Exarch to Central Europe) ordained him deacon, and on March 15, 1970, Metropolitan Nikodim of Leningrad and Novgorod ordained him presbyter. On March 30, 1971, he took monastic vows under the name of Khrisanf in the presence of Metropolitan Nikodim. On April 28, 1971, he was raised to the rank of archimandrite.

From September 12, 1970, he was Dean of the Cathedral of the Exaltation of the Holy Cross in Petrozavodsk (Karelian ASSR) and superintendent dean of the churches of the Olonets Diocese.



Archbishop **MSTISLAV** of Kirov and Slobodskoi (in memoriam)

On April 2, 1978 His Grace Archbishop Mstislav of Kirov and Slobodskoi died after a short illness.

Archbishop Mstislav (secular name Dimitriy Ivanovich Volonsevich) was born on November 12 (old style) 1906 in the city of Vilna (Vilnius) into the family of a clerk. His childhood and youth were spent on the Volyn, in Poland. He finished school in 1926, and became a monk in April 1934, taking the name of Mstislav, in the Pochaev Lavra of the Dormition, where he was ordained a hierodeacon. In February 1935 he was ordained a hieromonk to serve in a parish in the town of Galich. In 1936 Father Mstislav graduated from the Theological Faculty of Warsaw University, and in 1937 he was invested with the degree of Master of Theology. In the autumn of the same year, he was appointed Rector of the Parish of St. George in Lvov. In 1938 he became Father Superior of the Monastery of St. Onufriy in Yablochno. As an archimandrite he served in the parish church of the village of Girovoe in the Lvov area. The first part of the Second World War he spent in the jurisdiction of the Metropolitan of Warsaw and served in a parish in the town of Zhirardov. In 1944 he was deported to Germany for forced labour. After the liberation he joined the clergy of the so-called "Russian Orthodox Church Outside Russia" (the Karlowitz schism).

On November 25, 1953 Archimandrite Mstislav repented and was re-united with the Mother Church, the Russian Orthodox Church. In December 1953 he was appointed parish priest to the Church of St. Aleksiy of Moscow a monument to Russian glory, in Leipzig (GDR).

In 1955 Father Mstislav returned back to Russia, and joined the Kiev-Pechery Lavra.

On March 4, 1956, by resolution of



His Grace Mstislav, Archbishop of Kirov and Slobodskoi

His Holiness Patriarch Aleksiy and the Holy Synod, he was consecrated Bishop of Velikie Luki and Toropets. From 1957 he was Bishop of Sverdlovsk and Irbit, from 1959—of Omsk and Tyumen, then of Vologda and Veliky Ustyug, and from 1965—Archbishop of Gorki and Arzamas. In 1966 Archbishop Mstislav retired for health reasons.

On October 21, 1967 Archbishop Mstislav was appointed to the See of Kirov.

In 1977 Archbishop Mstislav celebrated the tenth anniversary of his service in the See of Kirov. In connection with this jubilee, His Holiness Patriarch Pimen awarded Archbishop Mstislav the Order of St. Vladimir, 1st Class.

In the See of Kirov Archbishop Mstislav was revered as a stern, but just and kind leader and father. The archbishop had a quick temper which soon

essed, and loved his flock who returned the love of their archpastor.

On March 25, 1978, on his return from a trip to Moscow on diocesan business, he felt unwell. On April 2, at 9 a.m. the archbishop died peacefully. The body of the deceased bishop was dressed in episcopal vestments as it lay in the residence, according to custom.

In the morning of April 4 Archbishop Nikolai of Gorki and Arzamas arrived in Kirov with the blessing of His Holiness Patriarch Pimen to conduct the burial service. In the middle of the day the coffin containing the body of the deceased archbishop was transferred to the cathedral church, where the parastas was said and the reading of the Gospel commenced. In the evening Archbishop Nikolai officiated at the All-night Vigil for the departed.

On April 5, Wednesday, after the Liturgy of the Presanctified Gifts celebrated together with the clergy of the

city and priests from other parishes, the funeral service began. Before it Archbishop Nikolai delivered a funeral oration in which he asked the faithful to pray that the Lord should forgive the deceased all his sins both willed and unwilled.

Another oration was given by the dean of the cathedral, Archpriest German Dubovtsev.

A telegram was received bearing the sympathy of His Holiness Patriarch Pimen.

After the faithful had taken their leave of the archbishop, his body was carried in its coffin round the cathedral while the himnoi "Helper and Protector" was sung, and then carried into the crypt, where a grave had been prepared for it. Archbishop Nikolai committed the body of his deceased brother-bishop to the earth.

May the Lord grant peace to the soul of Archbishop Mstislav among the righteous.

Deacon VLADIMIR MARKOV



Funeral service for Archbishop Mstislav of Kirov and Slobodskoi conducted in the episcopal Cathedral of St. Serafim in Kirov

Russian Orthodox Church in Canada: 80 Years

1977 was the 80th anniversary of the establishment of the Russian Orthodox Church in Canada. By the decision of the Bishops' Council of the Patriarchal Parishes in Canada of February 27, 1977, this was to be celebrated on the Day of Orthodoxy of the Canadian Patriarchal Parishes, June 26, 1977, the 4th Sunday after Pentecost, in the Holy Trinity Church in the Smoky Lake parish.

Since early morning worshippers from the Alberta and Saskatchewan provinces were streaming in, filling up the church and the churchyard.

At 10 a. m. Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and, ad interim, in the USA, arrived at Smoky Lake. The church bells chimed joyously. Bishop Irinei walked to the church, children strewing petals of live flowers over his path. Representatives of the church council welcomed His Grace with bread and salt in the narthex, and Archpriest Petr Kostyuk, the rector, greeted him inside the church.

Bishop Irinei celebrated Divine Liturgy assisted by the clergy of the Patriarchal Parishes. There were believers of different denominations in the church. Mr. Topolnitsky, ambassador, Canadian government representative, attended the service as a guest. The Gospel reading was followed by a speech on the 80th anniversary of the Russian Orthodox Church in Canada, delivered by Archpriest Vĭtaliy Politylo. The choir of the episcopal Cathedral of St. Barbara in Edmonton sang prayerfully, led by the Precentor Vasilii Golden. Many worshippers partook of Holy Communion.

At the end of divine service His Grace Irinei delivered a speech:

"...The first settlers in Canada from Russia, the Ukraine and Byelorussia, but most of all, from the Ukrainian villages in Volhynia, Bucovina, Galicia and Carpathian Rus, were the first Orthodox Christians in Canada.

"According to the documents, Orthodoxy was first introduced in Canada about 1895-1897, i. e. when people from the western regions of our Motherland went to Canada and America to look for work, hoping to find a better life there. They worked hard physically in the Canadian woods, uprooting trees, cultivating the cleared land and thus earning their daily bread. Wood was also used to build churches. The back-breaking farming did not crush their spirit; they kept pure their Orthodox faith and remained devoted to their culture. People got together in church communities led by Orthodox priests whom they treated with respect and did their best to help. They clung to the faith of their fathers, revered the shrines, went to their churches on Sundays and holidays and there found rest after exhausting labour....

"The Mother-Church did not forget her spiritual children gone away beyond the ocean. The Holy Synod of the Russian Orthodox Church established then the 'Russian Orthodox Mission in the USA' to guide the spiritual life of Russian emigrants in America and Canada. Orthodox settlers in Canada turned to the mission with their spiritual needs, and the mission sent priests to them and often gave material aid.

"Eighty years ago in accordance with the requests of the believers, the Russian Orthodox Mission sent two Russian priests—Archpriests Dimitriy Kamenev and Vladimir Aleksandrov—from San Francisco in the USA to Canada. In 1897, on the Feast of the Holy Apostles Peter and Paul, they conducted the first Orthodox divine service in Canada in the Vostok settlement, in Fyodor Nemirsky's house, and on Rabbit Hill in Fyodor Fur's house.

"Strictly speaking the beginning of Orthodoxy on the American continent dates back to the distant past, to 1793, when St. German of Alaska, the North American ascetic, began to preach the teaching of Christ the Saviour in Alaska. He reached Canada preaching

far as the lands of what is now
ish Columbia.

In the first years of our people's
urn in Canada the Orthodox com-
unities were small, so the Russian
nodox Mission did not send priests
y to meet the requests of the parish
munities: bishops went to Canada
n United States to study the life
spiritual needs of the communities.
y gave archpastoral advice helping
organize the local Orthodox life.

Celebrating the 80th anniversary of
sian Orthodoxy in Canada today,
cannot help remembering the Ortho-
luminary in Canada, His Holiness
riarch Tikhon. He headed the Or-
odox Church in America from 1898
1907, for nine years. As Bishop of
Aleutian Islands and North Ameri-
His Grace Tikhon visited Canada.
stayed in Fyodor Fur's house on
obit Hill (Nisku) and celebrated di-
e services in the churches and in the
nes of Orthodox believers. In the
stok settlement where His Grace
hon held divine service there is a
nument with an inscription. His Grace
hon prayed then in the old small
rch of St. Barbara in Edmonton.

After the October Revolution in Rus-
the Orthodox Church in America
l Canada was without leadership for
hile. In the meantime, the 'Bishops'
uncil Abroad' was founded in Karlov-
Sremski in Serbia, who proclaimed
mselves illegally the only canonical
urch authority which allegedly
ld, and was to, head the Russian
hodox Church.

Not all Orthodox Russian hierarchs
ognized that 'Council'. Yet certain
rarchs and clergymen through their
ions introduced dissension into the
ssian parishes in America and Cana-
Celebrating the 80th anniversary of
Holy Orthodox Faith in Canada, we
ess that those believers who have
rays been aware of the canonical
ssian Mother-Church being where all
Russian people are, they have re-
ined loyal to their Church, united
communities which are now called
Orthodox Patriarchal Parishes.

After much of our land had been
astated by the Hitlerite hordes, our
ple restored the economy and the
ther-Church once again got the op-



**Episcopal Cathedral of St. Barbara in Edmonton—
spiritual centre of the Patriarchal Parishes in
Canada**

portunity to show her concern for her
spiritual children in Canada. In 1954
His Holiness Patriarch Aleksiy appoint-
ed as his Exarch to America and Can-
ada Metropolitan Boris who had a di-
rect connection with and spiritual care
for our parishioners. In 1959 His Holi-
ness Patriarch Aleksiy appointed Arch-
bishop Panteleimon ruling hierarch in
Canada. His Grace fulfilled this obedi-
ence with unflagging zeal right up till
his demise in 1968. In 1962 Archbishop
Ioann was appointed the Patriarchal
Exarch.

"In 1970 the Mother-Church granted
autocephalous status to the Russian
Orthodox Greek Catholic Church in
America (Metropolitanate). From 1970
till 1975 Bishop Makariy was Admini-
strator of the Patriarchal Parishes in
Canada, from 1975 till 1976, Bishop
Iov. On July 19, 1976, Bishop Irinei of
Serpukhov was appointed Administra-
tor of the Patriarchal Parishes in Ca-
nada and, ad interim, in the USA.

"In the last few years Archpriests
Evgeniy Barshchevsky, Konstantin
Stakhovsky, Dimitriy Sagan, Dorime-
dont Tovstyuk, Aleksiy Sokolovsky,
Grigoriy Boris, Viktor Petlyuchenko,
Ioann Borchia and Vladimir Zayats
have worked zealously in Canada with the
blessing of the Church Supreme Autho-
rity; and now Archpriests Vitaliy Po-
litylo, Petr Kostyuk and Anatoliy Gar-
kusha are fulfilling the obedience.

"Today we remember with love all
the workers in Christ's vineyard in Ca-

nada: bishops, priests and laymen. We owe all our successes in arranging the life of our Church in Canada to God's mercy alone, which enabled us to carry on the work of the first settlers in Canada and of today's zealots of Orthodoxy. We believe that with the assistance of the Most High and under the omophorion of the Most Holy Mother of God, the members of today's Patriarchal Parishes will continue as worthy successors to their ancestors and faithful spiritual children of the Russian Orthodox Church.

"We also hope that your children, too, will preserve the Holy Orthodox faith and will work for the glory of our Mother, the Russian Orthodox Church, as their fathers and grandfathers have done and are doing still. From the depth of our hearts we call out today: 'This is the day which the Lord hath made; let us rejoice and be glad therein.'"

At the end of Divine Liturgy "Many Years" was sung. A procession headed for the Orthodox cemetery where His Grace Irinei held the Lity for the Dead, assisted by members of the clergy. The worshippers kneeled and prayed for eternal peace for their fathers and mothers—the first adherents of Orthodoxy in Canada. Eternal memory to them!

After divine service the sisterhood of the Smoky Lake parish gave a festive dinner. Then the believers of the Patriarchal Parishes once again gathered in the church.

Bishop Irinei delivered an address and then read out a telegram from His Ho-

liness Patriarch Pimen of Moscow and All Russia: "On the occasion of the 80th anniversary of the parishes of the Russian Orthodox Church in Canada I congratulate cordially Your Grace, the clergy and the flock on this spiritual feast. I prayerfully wish you God's generous assistance in your zealous ministry for the glory of Christ's Church. May the all-abundant blessing of Christ, the Giver of Life, be on you all. Pimen, Patriarch of Moscow and All Russia".

A telegram was also received from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

On the occasion of the 80th anniversary Bishop Irinei awarded several parishes Episcopal Certificates of Honor for zealous efforts towards the consolidation of Holy Orthodoxy in Canada. Then the young precentor of the Church of the Nativity of the Most Holy Mother of God, in Nisku, Grigoriy Fedotkin, delivered a report in English for the younger worshippers, "I Believe in Orthodox Holy Catholic and Apostolic Church". Mr. Topolnitsky, the ambassador, and many representatives of the Patriarchal Parishes delivered speeches.

After the official part, parishioners had a long talk with their archpastor, sharing their impressions of the celebrations and asking him about the life of the Mother-Church in the Motherland.

Archpriest VITALIY POLITYANSKY

Canada

Anniversary Celebrations at St. Nicholas Cathedral in New York

For many decades the Russian people residing in the United States did not have an Orthodox church in New York. They dreamed of building a church like those that their ancestors had erected in their homeland. The collection of donations for the building of a church began in Russia

and, with God's help, was crowned with success. A year and a half after the foundation stone was laid in the middle of New York City a church named in honour of St. Nicholas the Miracle Worker was built. On November 10 (November 23 New Style), 1902, Bishop Tikhon of the Aleutians and North America (November 21 [Old Style

17, the Patriarch of Moscow and All Russia) consecrated the church. For Russian Orthodox believers this church is, as it is now, a part of the native Russian Orthodox Church, a part of the homeland of their ancestors. In 1905 the seat of the bishop was transferred from San Francisco to New York, and the church became the new episcopal seat.

After the Russian Orthodox Church granted autocephaly to her Daughter—the Orthodox Church in America—in 1970, St. Nicholas Cathedral according to the *tomos* became the temple of the Representation of the Patriarch of Moscow and All Russia in New York. The residence of the bishop in charge of the Patriarchal Parishes in Canada and temporarily in the United States is attached to the cathedral.

On November 20, 1977, the 25th Sunday after Pentecost, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the seventy-fifth anniversary of the cathedral's consecration was marked by a solemn prayer.

On the eve of this occasion, November 19, the ruling hierarch—Bishop Irinei of Serpukhov—conducted All-Night Vigil assisted by Archpriest Arkadiy Tyshchuk, dean of the cathedral of the Representation of the Patriarch of Moscow and All Russia in New York; Archpriest Dennis Havriliak, Dean of Sts. Peter and Paul Cathedral in Passaic, New Jersey; Archimandrite Serafim Surrency, Archpriest Emil Minkovich, Rector of Sts. Peter and Paul Church in Elizabeth, New Jersey; Father Ioann Kasatkin, Protodeacon Nikolai Dmitriev and Deacon Vasilii Maisek. The divine service was attended by parishioners and guests.

On the feast, November 20, before the start of Divine Liturgy members of the cathedral clergy and priests and deacons who had come from other Patriarchal Parishes gave a ceremonial welcome to the hierarchs: Metropolitan of New York (Bulgarian Orthodox Church), Bishop Irinei of Serpukhov, Bishop Elias of Solomia (titular bishop of the Antiochene Church's diocese in the United States), Bishop German of Wilkes-Barre (Autocephalous Orthodox



St. Nicholas Cathedral in New York

Church in America). Father Alex Kolutos attended on behalf of the diocese of the Constantinople Church. The cathedral choir sang under the direction of Precentor V. V. Kolubaev.

Parishioners and the believers from other Patriarchal Parishes attended Divine Liturgy. Concelebrating with the hierarchs were Archpriest Arkadiy Tyshchuk, Archpriest Feodor Kovalchuk, Rector of the Church of Christ's Nativity in Youngstown, Ohio, Secretary of the Bishop's Council; Archpriest Dennis Havriliak, Dean of Sts. Peter and Paul Cathedral in Passaic, Archimandrite Serafim Surrency; Archpriest Ioann Lutsishin; Archpriest Mikhail Barn, Rector of St. Michael's Church in Detroit, Michigan; Archpriest David Abramtsev; Father Alex Kolutos; Father Ioann Kasatkin; Protodeacon Nikolai Dmitriev; Deacon Vasilii Maisek.

Among the guests attending were Monsignor John MacClaugherty, Dean of New York's St. Francis de Sales Church, representing the Roman Catholic Archbishop of New York, His Emin-



Bishop Tikhon of the Aleutians and North America (later the Patriarch of Moscow and All Russia)

ence Terence James Cardinal Cook; Father Par Michiyan, representing Archbishop Manugian of the Armenian Church in the United States; Father William Norgren, representing the Episcopal Church in the United States; Dr. Gilbert Darlington, representing the American Bible Society; Mr. Philip Adler, a lawyer; and Rabbi Arthur Schneider, President of the Appeal of Conscience Foundation. Among others at the celebration were Yu. E. Fokin, assistant to the Soviet Union's permanent representative to the U.N., and the Soviet Consul in New York, I. A. Kuznetsov. Divine Liturgy was celebrated in Church Slavonic, Greek, Arabic, and English. After the Gospel reading, Bishop Irinei delivered a sermon.

The jubilee service in St. Nicholas Cathedral ended with a thanksgiving moleben conducted by the officiating hierarchs and members of the clergy

and by Archpriest Emil Minkovic. "Many Years" was then sung.

Bishop Irinei warmly thanked the hierarchs, members of the clergy, and all the other guests and parishioners who attended the jubilee celebration. Metropolitan Iosif thanked Bishop Irinei and Archpriest Arkadiy Tyshchuk for their welcome and the joy of prayerful communion. He transmitted greetings from His Holiness Patriarch Maxim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church.

After the divine service, the hierarchs, members of the clergy, guests and parishioners left for Passaic, New Jersey for the church centre of Sts. Peter and Paul Cathedral, where Bishop Irinei, Archpriest Arkadiy Tyshchuk and Archpriest Arkadiy Tyshchuk were giving a large banquet on the occasion of the 75th anniversary of St. Nicholas Cathedral. Several rectors of the Patriarchal Parishes also attended the banquet: Archpriest Georgiy Burdykov, Rector of St. John the Baptist Church in Syniak, New Jersey; Father Constantine Costello, Rector of the Church of the Exaltation of the Holy Cross in Hackettstown, New Jersey; Father Stefan Kuzmich, Rector of St. Nicholas Church in Chester, Pennsylvania; Father Mikhail Lesko, Rector of St. Nicholas Church in Wilkes-Barre, Pennsylvania. Among the guests were also Mrs. Alice Bugh, Vice-President of the Federated Orthodox Russian Clubs in America; Father Par Michiyan of the Armenian diocese; Pastor V. V. Shakhov of the Evangelical Christian Baptists; Pastor G. G. Boltnev; and Dr. George Lara Bragh from the National Council of the Churches of Christ in the United States.

After the prayer was sung and the banquet blessed, Archpriest A. Tyshchuk declared the jubilee festivities opened. Edward Grigorievich Onisko, Treasurer of the Patriarchal Parishes, presented the esteemed guests to all those present. Bishop Irinei of Serpukhov then delivered a speech.

Bishop Irinei's Speech

St. Nicholas Cathedral in New York, which is an historical and sacred place for the Russian Orthodox Church (the Moscow Patriarchate), now the Repre-

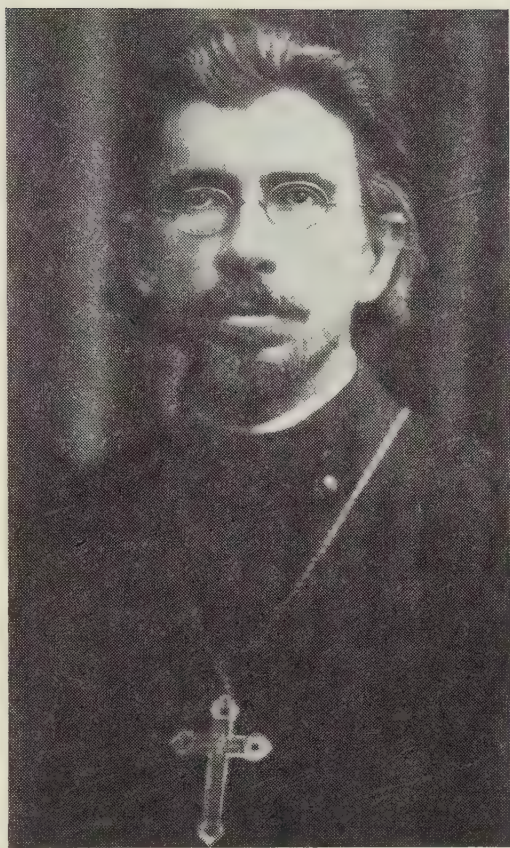
entation of the Patriarch of Moscow and All Russia in the United States, is today celebrating the 75th anniversary of its consecration. Our prayerful petitions for "this holy church", "the blessed founders, of eternal memory, of this holy church", and "those who perform good and are fruitful in this holy and honoured church" sound particularly apt and touching today.

The building of a church in New York City arose "from considerations of the necessity for our fatherland to have its church representation in the Metropolis of the New World, and by the entirely understandable wish to help our fellow countrymen, our brothers in faith, whom the will of God had sent across the ocean and who did not have spiritual consolation there"¹.

However, because of the lack of means of the Orthodox people living in New York, the greater part of whom were artisans and workers, and because of the extraordinarily high cost of land in the city, for a number of years the New York Orthodox Church Mission was unable to carry out its cherished dream and had to be satisfied by a small building given on loan. A temporary church in New York was founded by Bishop Nikolai of the Aleutians and Alaska in 1894 on Second Avenue below Ninth Street. Its rector was Father A. Balanovich².

In October 1895 Aleksandr Aleksandrovich Khotovitsky, born in the town of Kremenets, Volyn Gubernia, and a graduate of the Volyn Theological Seminary and the St. Petersburg Theological Academy, was appointed a reader in the New York church. On February 5, 1896 Bishop Nikolai ordained him presbyter in San Francisco and appointed him rector of the church in place of Father E. Balanovich, who had returned to Russia. Father Aleksandr Khotovitsky is noted as the builder and first Dean of New York's St. Nicholas Cathedral³.

St. Nicholas Cathedral "was built for the most part on voluntary donations collected in Russia"⁴. On February 23, 1900, Father A. Khotovitsky undertook a trip to Russia in order to collect donations for the building of the cathedral⁵. After a ten-month journey around Russia, he returned to New York



Archpriest Aleksandr Khotovitsky

on the eve of the Feast of Christ's Nativity. Preparations for the building of the church were immediately begun and the foundation stone was laid on May 9 (22 New Style), the Feast of the Translation of St. Nicholas the Miracle Worker's Relics. "The coincidence between the ceremony of laying the foundation stone and the church's patronal feast, as if urging St. Nicholas' prayerful patronage for the work begun, was a joyful and significant event for the entire Russian colony"⁶. At the time this was a "ceremony that was rare for America and entirely new for New York—the laying of an Orthodox church's foundation stone by an Orthodox bishop"⁷.

The laying of the foundation stone for the new church was performed by Bishop Tikhon of the Aleutians and North America on Wednesday, May 9 (22), 1901, in the presence of a great number of praying faithful and guests. All-Night Vigil had been celebrated the

night before, and Bishop Tikhon himself celebrated Divine Liturgy in the old church on the feast itself. "It is hard to convey the lofty and joyful mood that accompanied this great local feast," said an eye-witness.⁸

After the office for laying a church's foundation stone was held, a text in memory of the event that had taken place, engraved on a silver plaque in Church Slavonic and English and fixed to the upper face of the foundation stone, was read out. Several Russian and American coins, as well as the protocol of the ceremony and the names of the clergy members who had officiated, were inserted in an opening in the stone and Bishop Tikhon then sealed this opening with cement.

A year and a half later, on November 10 (23), 1902, Bishop Tikhon said joyfully: "I congratulate you on the occasion of the consecration of your church, Orthodox Russian people."⁹

The cherished dream of the Orthodox Mission in America had come true. On the East Coast of America, in New York City "a spiritual stronghold was established on this natural stronghold, and it shall not be moved for all eternity", said the first dean.¹⁰

At the blessing of the hierarchy many clergymen from the surrounding areas, and a great number of Orthodox faithful and guests gathered for the church's consecration. All-Night Vigil was conducted on the eve of the ceremony. The next morning the church was consecrated and Divine Liturgy was celebrated by His Grace Bishop Tikhon. On that day the new "cathedral which could accommodate 900 people was filled to overflowing with 2000 people, and more than a thousand remained standing outside throughout the service, listening to the faint sounds of the hymns that wafted through the open doors".¹⁰ All the faithful were given programmes for the ceremony.

In marking the 75th anniversary of this occasion, let us quote His Grace Bishop Tikhon, who delivered a sermon to the flock after the consecration of the cathedral, saying in part: "*Ye also, as lively stones, are built up a spiritual house* (1 Pet. 2. 5), in order to dedicate yourselves, your souls, and your lives to the service of God. Do not forget

that you are a chosen people whose destiny it is to illuminate those people of other faiths around you by the miraculous light of Orthodoxy (1 Pet. 2. 9)"¹⁰.

This light of the Orthodox faith was lovingly and zealously proclaimed by those many hierarchs and priests of the Russian Orthodox Church in America who served in this cathedral. Ruling hierarchs, and later Patriarchal Exarchs, carried out their service here. On April 10, 1970, in connection with the formation of the Autocephalous Orthodox Church in America, St. Nicholas Cathedral in New York became the Representation of His Holiness the Patriarch of Moscow and All Russia.¹¹

Today the cathedral is not only a historical and holy landmark of Russian Orthodoxy, but also a symbol of a great and holy deed of promoting the Orthodox unity in America.

New York's St. Nicholas Cathedral is a precious heritage of the Russian Orthodox Church and an outstanding monument to its founders, builders, and the charitable donors who contributed to its building and decoration. On the day of the cathedral's consecration the dean urged "all those present to take part in expressing our gratitude and in honouring the man who was closest associated with the new building and whose artistic genius and work enabled our dream to be realized in such a perfect form—I. V. Bergezen, our architect who selflessly gave himself entirely to the task he had taken on himself, his strength, and his rare gifts, but henceforth established forever"¹⁰.

Already then, on the day of its consecration, it was noted that "local architectural specialists have acknowledged the new church to be one of New York's most beautiful buildings, and the only one of this type and style"¹⁰. In 1973 St. Nicholas Cathedral entered New York City's history as an architectural landmark.

The memorial plaque near the church's entrance reads: "Designated landmark, New York City. St. Nicholas Russian Orthodox Cathedral. This cathedral, built in 1901-1902, has its colorful elements united into a rich, exuberant example of Baroque architecture as it evolved in Moscow—the only one of its

style in New York City. The central portion of gray stone is ornamented with delicate carvings enriched by garlands of colored brick, terra cotta and majolica of varying hues. Crowned by five onion-domed cupolas, each surmounted by a golden cross, this significant structure is one of the most striking and unusual buildings in the metropolitan area. In 1905, it was named the Diocesan Seat of the Russian Orthodox Church in America. Plaque donated by the New York Community Trust, 1973". As we celebrate the 75th anniversary of the consecration of St. Nicholas Cathedral in New York, we offer up a grateful prayer to God Who moved the Russian people to perform the great, infinitely valuable labour of building this church.

With God's help, with the patronage of the Queen of Heaven and the constant intercession of St. Nicholas the Miracle Worker, the Cathedral in New York, its clergy and parishioners shall be the worthy inheritors of their ancestors and shall bear their ecclesiastical obedience in this church with honour.

We shall make every effort for New York's St. Nicholas Cathedral, an indivisible part of the Russian Orthodox Church, to always witness on behalf of its Church to peace throughout the world and Christian unity on the American continent.

We shall sincerely and zealously pray in this house of God that *love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance* (Gal. 5. 22-23) always be with us to the end of our earthly lives. Amen.

Bishop Irinei then announced that he had received a telegram from His Holiness Patriarch Pimen of Moscow and All Russia and from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. Archpriest Arkadiy Tyshchuk read out the telegram from the Primate of the Russian Orthodox Church:

"I warmly congratulate Your Grace, the venerable dean, the clergy, the churchwarden, all those who work in the church, and the parishioners of St. Nicholas Cathedral in New York on the jubilee celebrations for the 75th anniversary of this heart of Holy Orthodoxy in North America. May the Lord send

His mercy down on all of you through the prayers of St. Nicholas. Beloved brothers and sisters, may your zealous strivings and constant concern for the glory of Christ's Church continue unabated. May the Lord bless all of you and make you to increase and abound in love one toward another, and toward all men even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father (1 Thess. 3. 12-13). Pimen, Patriarch of Moscow and All Russia."

All those present stood and greeted His Holiness Patriarch Pimen's telegram with enthusiastic applause.

Telegrams were then read out from Metropolitan Yuvenaliy of Krutitsy and Kolomna, New York State Governor Cary, New York City Mayor Abraham Beame, Dr. R. Marshal (the Lutheran Church in the USA), Bishop Mark of Ladoga, from the Patriarchal Parishes in Canada (signed by Archpriest Ioann Margitich, Dean of St. Barbara's Cathedral in Edmonton, Archpriest Vitaliy Politylo, Bishop Irinei's secretary, Victor Lopushinsky, Financial Secretary of the Patriarchal Parishes in Canada, Dimitriy Belozor, churchwarden of St. Barbara's Cathedral, and secretary Andrei Boris.

Congratulations were then delivered by Metropolitan Iosif, Bishop German, Archpriest Feodor Kavalchuk, Mrs. Alice Bugh, Pastor V. Shakhov, Pastor G. Boltnev, and Archpriest Arkadiy Tyshchuk. Archpriest A. Tyshchuk reminded the faithful that a collection fund for repairs to St. Nicholas Cathedral had been announced a year ago. A new roof, windows in the cupola, and a new coat of paint inside the church are urgently needed. The collection is continuing and the estimated cost of the work, according to specialists, will be 150 thousand dollars. This past year a meeting of the Bishop's Council of the Patriarchal Parishes was held and an address adopted to the clergy and faithful of the Patriarchal Parishes with a request for their donations for repairs to the cathedral.

His Holiness Patriarch Pimen blessed the donation of 10 thousand dollars from the Patriarchal funds for cathe-

dral repairs. The Bishop's Council headed by Bishop Irinei donated 20 thousand dollars from the treasury of the Patriarchal Parishes. During this year and last year 20 thousand dollars were collected among clergymen, church committees, and parishioners of the cathedral and the Patriarchal Parishes.

The dean of the cathedral thanked those who had contributed—His Holiness Patriarch Pimen, the Bishop's Council headed by His Grace Irinei, and all those who had already responded to the appeal. Toast Master Edward Onisco asked all those present to respond to the appeal from the Bishop's Council and from the dean. Donations of more than 5 thousand dollars were collected at the banquet.

Bishop Irinei announced that Patriarch Pimen had awarded St. Nicholas Cathedral a Patriarchal Certificate on the occasion of its 75th anniversary, and handed it to the dean, Archpriest A. Tyshchuk. Bishop Irinei conferred Episcopal Certificates of Honour on D. R. Dublanika, chairwoman of the cathedral's sisterhood, D. I. Snatkov, the sisterhood's treasurer, I. Berch, member of the church committee, M. Novak, who supplies the cathedral with prosphorae, subdeacons F. Rudko and V. Kolubaev, reader V. Tyshchuk, and parishioner E. Kvochka.

Bishop Irinei expressed his gratitude to the guests, clergymen, members of the jubilee commission, and banquet organizers—parishioners in Passaic, and all those present.

Deacon Vasiliy Maissek intoned Eternal Memory to the cathedral builders, of blessed memory,—His Holiness Patriarch Tikhon and the cathedral's first dean, Archpriest Aleksandr Khotovitsky.

Bishop Irinei read the texts of telegrams expressing thanks to His Holiness Patriarch Pimen and Metropolitan Yuvenaliy. Protodeacon Nikolai Dmitri-

ev intoned "Many Years". The banquet ended with the reading of a prayer of thanksgiving and a hierarchal blessing.

NOTES

1. *K istorii nyu-iorkskoi tserkvi*—On the History of the New York Church. *Amerikanskii pravoslavnyi vestnik*—American Orthodox Messenger, January 1-14, 1901, No. 1, p. 8.

2. *Rus i Pravoslavie v Severnoi Amerike*—Russia and Orthodoxy in North America. *Izd. Russkogo Pravoslavnogo Kajolicheskogo Obshchestva Vzaimopomoshchi*—Pub. by Russian Orthodox Catholic Mutual Assistance Society, Wilkes-Barre, Pennsylvania, 1920, p. 79.

3. *Desyatiletie soyashchenstva protoiereya A. Khotovitskogo*—Ten Years of Archpriest A. Khotovitsky's Ministry, *Amerikanskii pravoslavnyi vestnik*—American Orthodox Messenger, March 1-14, 1906, No. 5, pp. 81-98.

4. *Vsepoddanneishii otchet ober-prokurora Svyateishogo Sinoda K. Pobedonostseva po Vedomstvu Pravoslavnogo ispovedania za 1901 god*—Complete Report by Chief Procurator of the Holy Synod, Konstantin Pobedonostsev, on the Orthodox Confession for 1901, St. Petersburg, p. 214.

5. *Iz istorii nyu-iorkskogo prikhoda*—From the History of the New York Parish, *Amerikanskii pravoslavnyi vestnik*—American Orthodox Messenger, March 1-14, 1900, No. 5, p. 105.

6. *Puteshestvie Preosvyashchennogo Tikhona*—Bishop Tikhon's Trip... *Ibid.*, May 15-28, 1901, No. 10, p. 204.

7. *Izvestiya i zametki*—News and Notes, *Ibid.*, January 1-14, 1901, No. 1, p. 23.

8. *Torzhestvo zakladki russkogo pravoslavnogo khrama v Nyu-Iorke*—Laying the Foundation Stone of the Russian Orthodox Church in New York, *Amerikanskii pravoslavnyi vestnik*—American Orthodox Messenger, July 1-14, 1901, No. 13, p. 268.

9. *Rech Preosvyashchennogo Tikhona, episkopa Aleutskogo i Severo-Amerikanskogo pri osvysashchenii nyu-iorkskoi tserkvi*—Speech by His Grace Tikhon, Bishop of the Aleutians and North America, at the Consecration of the New York Church, *Tserkovnye vedomosti*—Church News, December 14, 1902, No. 50, p. 1768-1769.

10. *Torzhestvo osvysashcheniya russkogo pravoslavnogo khrama v Nyu-Iorke*—Consecration of the Russian Orthodox Church in New York. *Tserkovnye vedomosti*—Church News, December 14, 1902, No. 50, p. 1769, 1772, 1774, 1770.

11. "The Journal of the Moscow Patriarchate" (Russian edition), 1970, No. 5, p. 21.

Archpriest ARKADIY TYSHCHUK
New York-Passaic, USA



Patriarchal Parishes in Canada

On July 3, 1977 Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and, ad interim, in the USA, consecrated a church in honour of the Nativity of St. John the Baptist in the parish of Chipman and celebrated Divine Liturgy there. At the end of divine service His Grace delivered a homily. The rector, Father Antony Chelkovich, thanked their archpastor on behalf of the parishioners. In the above church Vladyka Irinei conducted All-Night Vigil on July 6, the eve of its patronal feast—the Nativity of St. John the Baptist. On the feast itself, July 7, the Vladyka led divine service in the town of Vegreville on the occasion of its church's 60th anniversary. He was assisted by the rector, Archpriest Vitaliy Politylo, Archpriests Anatoliy Garkusha and Petr Kostyuk. After "Many Years" was sung Vladyka Irinei addressed the worshippers with an exhortation. He presented an Episcopal Certificate of Honour to the church committee, the brotherhood and the sisterhood for their zealous work for the good of the Holy Russian Orthodox Church.

On the 6th Sunday after Pentecost, July 10, Bishop Irinei led divine service in the episcopal Cathedral of St. Barbara in Edmonton.

On the eve of the Feast of Sts. Peter and Paul, July 11, His Grace attended All-Night Vigil held in the cathedral church in the evening and the next day conducted the festal divine service and preached there.

On July 14, Bishop Irinei left for Moscow to take part in theological conversations with the representatives of the Episcopal Church in the USA. He was accompanied by Edward and Anna Dobko, Ivan and Sofia Shandro, and Ronald-Roman and Patricia Shapka, who went on pilgrimage to their Motherland.

On September 2, Bishop Irinei came back to Edmonton and was cordially met at the airport by members of the clergy and laity of the Patriarchal Parishes. They presented him with a black car, a symbol of their sincere love for their archpastor and spiritual mentor, and a token of their profound respect for him.

On September 4, the 14th Sunday after Pentecost as well as on Saturday and the 15th Sunday after Pentecost (September 10 and 11), the Vladyka led divine services in the episcopal Cathedral of St. Barbara and on Saturday (September 17) attended evening service conduc-

ted in the cathedral church by the dean, Archpriest Ioann Margitich.

On the 16th Sunday after Pentecost, September 18, His Grace officiated in the Church of the Nativity of the Theotokos, in Nisku, Alberta. At the entrance to the church the Vladyka was welcomed with bread and salt by the churchwarden Peter Fedor and inside he was greeted by Archimandrite Germogen Cherkashin and Archpriest Vitaliy Politylo, rector of the church and the bishop's secretary.

The beauty of Divine Liturgy was enhanced by the mellifluous singing of a choir of young people conducted by Precentor Grigoriy Fedor, a student of Alberta University. Worshippers went to confession and then partook of Holy Communion. Bishop Irinei addressed the believers with a homily and then the Office for the Blessing of Water was held and "Many Years" sung.

That same day, in the evening, a session of the Bishop's Council was held in the Cathedral of St. Barbara attended by all the priests of the Patriarchal Parishes in Canada and representatives of religious communities. A report was made by Bishop Irinei.

The issues discussed were as follows: a) the building of a cultural centre attached to the St. Barbara Cathedral, b) the pastoral ministry today, c) the question of sending Roman Shapka to the Leningrad Theological Seminary, d) the publication of the "Canadian Orthodox Messenger", e) financial and other current affairs. All present at the session debated these issues. It was resolved to convene a regular Congress of the Patriarchal Parishes in Canada on December 11, 1977 in Edmonton.

On September 20, Bishop Irinei attended All-Night Vigil and the next day, the Feast of the Nativity of the Theotokos, celebrated Divine Liturgy in the episcopal Cathedral of St. Barbara.

At all the services Vladyka Irinei delivered exhortations and invoked God's blessing on the worshippers; he called on them to fulfil Christ's behests, be steadfast in the Orthodox faith and faithful children of their Mother—the Russian Orthodox Church. Archpriest Vitaliy Politylo preached during many of the divine services.

On September 22, His Grace Bishop Irinei left for the United States.

Archpriest Vitaliy Politylo

Canada

On March 26, 1977, **Diocese of Kharkov** Glorification of the Mother of God (Akathistos Saturday), Archbishop Nikodim of Kharkov and Bogodukhov celebrated Divine Liturgy in a church in Novo-Pokrovka Village and bestowed on its rector, Archpriest Vasilii Bondarenko, a mitre—a patriarchal award.

On April 1, Friday of the 6th week in Lent, the Liturgy of the Presanctified Gifts was celebrated by His Grace in the Kharkov Church of Sts. Peter and Paul where he bestowed on the rector, Archpriest Vladimir Berezovsky, a mitre—a patriarchal award. On April 5, Holy Tuesday, he celebrated the Liturgy of the Presanctified in the Church of the Beheading of St. John the Baptist (in Kharkov) and bestowed on the rector, Archpriest Yaroslav Bovtyuk, an epigonation—a patriarchal award.

On April 6, Holy Wednesday, Vladyka Nikodim celebrated the Liturgy of the Presanctified in the Annunciation Cathedral and at the Lesser Entrance bestowed on members of the diocesan clergy patriarchal awards for Holy Easter.

Addressing the recipients His Grace said: "Pastors beloved of God, beware that on receiving these awards, you should not consider them to be payment for your ministry and the goal of your vocation.

"Such an interpretation of rewards may impoverish you spiritually, lead you to belittle the significance of your pastoral work and to substitute material things for those which are spiritual and come through grace.

"Unfortunately, there are pastors, usually the young ones, who dislike being made to wait too long, in their opinion, for the rewards they seek and for this reason they often grow cool towards their duties. They forget that the greatest reward—divine grace which completeth that which is wanting—was granted to them when the Lord chose them, bestowing on them the abundant gifts of the Holy Spirit, to celebrate with confidence the Bloodless Sacrifice 'in all and for all'.

"Let your ministry be for the good of the Church of Christ and an example to your flock to follow in the service of God and to men, and to the cause of peace and brotherhood, in filial loyalty to our Motherland."

On April 7, Maundy Thursday and the Feast of the Annunciation (patronal feast of the cathedral church in Kharkov) Archbishop Nikodim held divine services in the above-mentioned Cathedral of the Annunciation. After the Office for the Washing of Feet His Grace exhorted members of the clergy and the worshippers.

On May 22, 1977, **Diocese of Khmelnytsky** the Feast of the Translation of St. Nicholas' Relics, Bishop Agafangel of Vinnitsa and Bratslav, Administrator a. i. of the Khmelnytsky Diocese, celebrated Divine Liturgy in the Church of the Nativity of the Theotokos in the town of Staro-Konstantinov. At the entrance to the church His Grace was welcomed by members of the church council and inside, he was greeted by the rector, Archpriest Nikolai Prikhodko, Superintendent



Archbishop Nikodim of Kharkov presenting Archpriest Yaroslav Bovtyuk, Rector of the Kharkov Dormition Church, with a patriarchal award, an epigonation

Dean of the Staro-Konstantinov Church District. At the Lesser Entrance Vladyka Agafangel awarded the rector an Episcopal Certificate of Honour for his zeal in the service of the Holy Church, congratulated him on his name day and wished him God's help in his ministry.

At the Liturgy the Vladyka ordained Deacon Feodor Semenchuk to the priesthood. The service was followed by a procession round the church.

On June 5, the 1st Sunday after Pentecost, of All Saints, the Vladyka celebrated Divine Liturgy (after officiating on the eve at All-Night Vigil) in the Dormition Church in ancient Izyaslav founded in 987 by Izyaslav Mstislavovich, the Prince of Kiev.

The city is situated along the Goryn, a tributary of the River Pripyat, and was a part of the Principality of Galicia and Volhynia in the 13th century; in the 14th century it passed to the Ostrozhsky princes.

At the entrance to the church Bishop Agafangel was welcomed by members of the church council and inside the church—by Archpriest Nikolai Senitsky, Superintendent Dean of the Izyaslav Church District, who delivered a brief greetings speech. At All-Night Vigil His Grace bestowed a kamelaukion on Father Nikanor Malevich, Rector of the Church of St. Michael the Archangel in the village of Belchino, Izyaslav District.

After a festal moleben Vladyka Agafangel addressed the worshippers with an exhortation.

Diocese of Tula On the Eve of the Nativity of Christ, January 6, 1978, Bishop Viktorin* of Tula and Belev ordained Vasilii Gadzhzeg (student of the Leningrad Theological Seminary) deacon at Divine Liturgy celebrated in the episcopal Cathedral of All Saints.

On January 8, Sunday after Christmas, His Grace celebrated Divine Liturgy in the Church of the Saviour and on the eve officiated at All-Night Vigil in the Church of Twelve Apostles (both churches are in Tula).

In the evening Vladyka Viktorin conducted services in the cathedral church where he was greeted with the joy of Christmas by members of the cathedral and diocesan clergy and by worshippers as well.

On January 10, Tuesday of the 33rd week after Pentecost, Divine Liturgy was celebrated by Vladyka Viktorin in the Dormition Church in Bogoroditsk, on January 13, Friday, the

Apodosis of Christmas,—in the Church of St. Demetrius of Thessalonica in Tula, on January 22, the 34th Sunday after Pentecost,—in the Church of St. John the Baptist in Venev.

At all services held either in the cathedral church or in other churches His Grace preached and blessed the worshippers.

The clergy and laity of **Patriarchal Parishes in the USA** of the Russian Orthodox Church—Patriarchal Parishes in the United States—welcomed with joy their archpastor, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and, ad interim, in the USA, when he arrived on the American continent on April 13, 1977.

The representatives that came to New York Kennedy Airport to meet His Grace included Archpriest Arkadiy Tyshchuk, the Dean of St. Nicholas Cathedral of the Representation in New York of the Patriarch of Moscow and All Russia; Archimandrite Serafim Surrency, Father Ioann Kasatkin and Deacon Vasilii Maissek—members of the cathedral clergy; Archpriest Dennis Havriliak, superintendent dean and the Rector of the Cathedral of Sts. Peter and Paul in Passaic, New Jersey; Archpriest Georgiy Burdykov, the Rector of the Church of St. John the Baptist in Syniak, New Jersey; Father Igor Burdykov, the Rector of the Church of the Three Holy Hierarchs in Garfield, New Jersey; Archpriest Vicent Saverino, superintendent dean and the Rector of the Church of St. Michael the Archangel in Philadelphia, Pennsylvania; Archpriest David Abramtsev; Edward Grigorievich Onisco, Treasurer of the Patriarchal Parishes, and Ivan Opuda, chairman of the church council in Garfield.

From the airport Bishop Irinei and all those who met him made for the New York Representation of the Patriarch of Moscow and All Russia. There His Grace was cordially welcomed by members of the church council and representatives of St. Nicholas Cathedral's parishioners. The dean of the Representation held a short moleben and warmly greeted Vladyka Irinei.

The Vladyka cordially thanked all present for their heartfelt welcome and conveyed Patriarch Pimen's blessing.

On April 17, the 2nd Sunday after Easter, of the Apostle Thomas, April 24, the 3rd Sunday after Easter, of the Holy Myrrhophores, as well as on May 1, the 4th Sunday after Easter, of the Paralytic, His Grace celebrated Divine Liturgy in St. Nicholas Cathedral and addressed the worshippers with exhortations and invoked God's blessings on them.

* He was appointed Bishop of Vilna and Lithuania by the decision of Patriarch Pimen and the Holy Synod on April 10, 1978.

On May 4, the Feast of Mid-Pentecost, Bishop Irinei visited the Church of St. John the Baptist (in Syniak, New Jersey) at the invitation of its rector, Archpriest Georgiy Burdykov.

On May 6, the meeting of the Bishops' Council of the Patriarchal Parishes chaired by Bishop Irinei was held in the Representation of the Patriarch of Moscow and All Russia. In his speech the Vladyka touched on many issues relating to the life of the Patriarchal Parishes. They were thoroughly discussed and it was decided, among other things, to put St. Nicholas Cathedral under repair.

On May 8, Sunday of the Samaritan Woman, the Vladyka celebrated Divine Liturgy in the Church of the Three Holy Hierarchs, in Garfield, New Jersey. Churchwarden Ivan Opuda welcomed His Grace with bread and salt, the rector, Father Igor Burdykov greeted him with a short speech. A choir sang canticles in Church Slavonic and English. At Liturgy the Vladyka preached on the theme of the feast. After the service he talked to representatives of the church council in Garfield.

On May 12, His Grace visited Pine Bush Estate where there is a church dedicated to All the Saints Who Shone Forth in the Land of Russia and a plot of land and several buildings. Archbishop Dositheus took him round the church and spoke of how it was built, telling of its property and of the life of the parish.

On May 13, Vladyka Irinei arrived in Michigan to celebrate the 25th anniversary of a parish in East Lansing whose founder and rector is Archpriest Photius Donahue, superintendent dean of the Patriarchal Parishes.

The next day, Saturday, the Vladyka attended All-Night Vigil in the Church of the Apostle Andrew the First-Called, delivered a sermon and blessed the worshippers. The service was also attended by Bishop Mark of Ladoga (he arrived from San Francisco) and priests from nearby parishes.

On the 25th anniversary of the parish, May 15, the 6th Sunday after Easter, of the Blind Man, Bishops Irinei and Mark concelebrated Divine Liturgy. Before the service the two hierarchs were given a ceremonial welcome. The rector, Archpriest Photius Donahue, addressed the two bishops with a speech of greeting. At Liturgy Vladyka Irinei preached on the theme of the Gospel reading for the day.

On May 22, the 7th Sunday 'after Easter, the Feast of the Translation of St. Nicholas' Relics, Bishop Irinei celebrated Divine Liturgy in the episcopal Cathedral of St. Nicholas.

Besides visiting parishes and celebrating ser-

vices Vladyka Irinei received in his residence priests and laymen of the Patriarchal Parishes. He also had meetings with Orthodox dignitaries within other jurisdictions and representatives of other religious associations in the USA.

For instance, on April 15, His Grace was invited to a reception given by the National Council of the Churches of Christ in the USA in honour of His Holiness Pope and Patriarch Shenouda III of the Coptic Church, who had arrived in the United States.

On April 21, His Grace Bishop Irinei paid a visit to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Irenei, Archbishop of New York, Metropolitan of All America and Canada, and on April 26—to Archbishop Kiprian of Philadelphia and Pennsylvania, head of the external relations department of the above-mentioned Church. His Grace was told of the training of young priests in St. Tikhon's Seminary and the life of the monastery.

On May 5, Bishop Irinei paid a visit to Metropolitan Philip (Saliba) of New York (Church of Antioch in the USA), and on May 10—to Archbishop James of North and South America (Constantinople Church in the USA).

On May 18, His Grace was among the people meeting in Kennedy Airport His Beatitude Patriarch Elias IV of Antioch the Great and All the East who arrived in the USA on his first visit.

On May 22, Vladyka Irinei attended a grand reception given by Metropolitan Philip Saliba in honour of Patriarch Elias IV.

At the invitation of Protopresbyter Alexander Schmemmann, Rector of St. Vladimir's Theological Seminary, the Vladyka visited on May 23 the seminary which that day welcomed His Beatitude Patriarch Elias. His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, an alumnus of St. Vladimir's Theological Seminary, was also its guest.

On May 24, Bishop Irinei was among the guests at the reception given by Archbishop James at his residence in honour of Patriarch Elias.

That same day His Grace called on Rabbi Arthur Schneier, President of the US Appeal of Conscience Foundation, in his residence.

On May 25, Vladyka Irinei was a guest of Archpriest Ioann Squir, Rector of the Church of Sts. Peter and Paul in Jersey City, New Jersey (Autocephalous Orthodox Church in America), and there met Metropolitan Theodosius. Archpriest Ioann Squir took the Vladyka round the church and spoke of the life of his parish.

On May 26, Bishop Irinei received news that

his father had died. The next day he celebrated Divine Liturgy in St. Nicholas Cathedral and left for his homeland to take part in the funeral.

From Russia His Grace returned straight to Canada, going on to New York on September 22. On Saturday, September 24, Vladyka Irinei attended All-Night Vigil in St. Nicholas Cathedral and the next day, September 25, the 17th Sunday after Pentecost, he led Divine Liturgy in the Church of St. Michael the Archangel in Philadelphia, Pennsylvania. The Vladyka was welcomed by Archpriest Vicent Saverino and representatives of the church council greeted him with flowers, bread and salt. His Grace preached and blessed the new building of a Sunday school for children.

On the eve of the Feast of the Exaltation of the Holy Cross, September 26, Bishop Irinei conducted All-Night Vigil with the Office for the Exaltation of the Cross and on the feast itself, September 27, celebrated Divine Liturgy.

Archpriest Arkadiy Tyshchuk

Diocese of Vinnitsa On May 6, 1977, the Feast of St. George the Victorious, Bishop Agafangel of Vinnitsa and Bratslav celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in the Church of St. George in Mogilev-Podolsky, Vinnitsa Region, on the occasion of its patronal feast.

At the entrance to the church His Grace was greeted by members of the church council and the rector, Archpriest Sergiy Martynyuk, who made a welcoming speech.

At the Lesser Entrance Vladyka Agafangel presented the rector with a high award—a Patriarchal Certificate—for Holy Easter. At the end of Liturgy the Vladyka addressed the worshippers with a sermon calling on them to be the faithful children of the Russian Orthodox Church and to pray for peace throughout the world.

The Prayer Before the Ambo was followed by a festal procession round the church and men "Many Years" was sung.

On May 18, the Feast of the Ascension of Easter, and May 30, Holy Spirit Day, His Grace celebrated Divine Liturgy in the Resurrection Church in Vinnitsa and preached on the significance of Christ's Resurrection in Christian life.

On June 3, the Feast of the Vladimir Icon of the Theotokos and the 6th anniversary of the Patriarch's enthronization, Vladyka Agafangel celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil with the reading of the Akathistos to the Mother of God) assisted by many members of the clergy in the episcopal Cathedral of the Nativity of the Theotokos.

The service was followed by a thanksgiving moleben and "Many Years".

Before the moleben the Vladyka delivered a homily on the sublimity of the patriarchal ministry, on the patriotic and peace-making activities of the Russian Church's Primate. His Grace called upon members of the clergy and laity to offer up thanks to the Saviour of the World and the Mother of God for granting His Holiness good health.



Bishop Agafangel of Vinnitsa officiating in the Church of St. John the Divine, Vinnitsa, April 12, 1977

Greetings to the Monks of Mount Athos

Beloved fathers and brothers, honourable labourers in the garden of the Mother of God! Grace be unto you and peace from our Lord and God, and our Saviour Jesus Christ, Who hath bestowed grace on us by His glorious Resurrection; an Easter kiss to you from the Primate of the Russian Orthodox Church, our Holy Father, His Holiness Patriarch Pimen; and in our person as humble pilgrims, the Russian Orthodox people bow down to you, our people who have from time immemorial felt a special reverence for the holy abode of the Mother of God—Holy Mount Athos and its ascetics. Christ is risen!

When He gloriously arose from the grave, our Saviour Jesus Christ announced an inexpressible joy to the whole world through St. Mary Magdalene, Equal to the Apostles: *go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God* (Jn. 20. 17) and, in witness of this He put down *all authority and power* (1 Cor. 15. 24), He ascended from earth to Heaven in order to be an Eternal Intercessor between God the Father and fallen mankind, over which Satan had thought to rule forever.

In naming His Heavenly Father and our Father, the Son of God disclosed the great mystery of our sonship to God through His sacrifice on the Cross. In this way He indicated the true meaning of our temporal life—the holy feat of our soul's salvation—a feat for life with God and life in God. God's Only-Begotten Son ascended to His Heavenly Father to make us all sons of God through grace: *as thou, Father, art in me, and I in thee, that they also may be one in us* (Jn. 17. 21). Thus our Lord by His redemptive sacrifice laid

down and sanctified the path of grace-giving ascension for those born of the earth from earth to Heaven—a path the beginning of which was laid by the Lord's forty days in the desert, in His feat of fasting and prayer.

In imitating Christ our God, thousands of zealots of piety from early Christian times to our own days have departed for distant deserts and monastic solitude, where in labour, fasting, and prayer, subduing the passions of the human flesh in themselves, they have ascended the ladder of grace-giving closeness to God, keeping before them the image of the Saviour *Who has loved them and has laid down his life for them* (Jn. 15. 13).

At the threshold to eternity there is a particular spiritual beauty to the feats of those who live in the earthly Heaven—Holy Mount Athos, which was shown to its first dweller in the desert, St. Peter, as God's chosen abode by the Virgin Mary, Who took it under Her motherly protection: "This is My abode, given by My Son and God to Me and to those who put aside earthly conversations and engage in spiritual feats according to their strength, calling upon My name with faith and love from their heart... thanks to their works which shall be pleasing to God, they might attain life eternal... and the mercy of My Son and God on those who live as monks there shall never fail while time lasts... and I shall make their name praiseworthy everywhere under the sun, and *I shall defend those who are steadfast in fasting there*" (*Lives of the Saints*, Month of June, 12th day).

Thus, with the grace-giving spiritual nourishment of the Most Pure Mother of God, Holy Mount Athos gathered and united through prayer many faithful Orthodox in holy brotherhood. Their feats inspired those who love God to confess the Truth of the Gospel in many corners of the world and to be candles of faith and bearers of piety. Athos

Delivered in the Iveron monastery on Holy Mount Athos on May 2, 1978.



berian icon of the Mother of God brought to Moscow in 1648. Painted by the Athonite monk Iamvlikh Romanov

monks witnessed the beauty of Orthodox unity of faith before the whole world, and in this way fruitfully served the spiritual strengthening and well-being of One, Holy, Catholic and Apostolic Church—a grace-giving gatherer of the sons of God for eternal life.

For all of us, sons of Holy Russia, and especially for those who have dedicated their lives to the monastic feat, it is a cause for joy that the initiator of Russian monasticism, the great abba St. Antony of the Caves, planted the garden of the monastic feat on our land with the blessing of the Great Hierarchy of Holy Mount Athos, the Queen of Heaven, and thus spiritually affiliated hundreds of our ascetics with “a chosen people”. The Most Pure Theotokos also showed Her motherly love for our people in the person of its holy ascetics later. As She had once upon a time appeared to St. Peter of Athos, she so appeared to many ascetics, including that great starets, St. Serafim

of Sarov. Pointing him out to the Apostle, St. John the Divine, the Most Pure Virgin said: “He is of our people”. Her words mean that there is a special type of ascetics “of the Mother of God, ascetics predisposed to purity of soul... the flowers of the world, who know themselves to be specially chosen by the Most Pure Virgin” (Father Pavel Florensky, “Stolp i utverzhenie istiny”—The Pillar and Ground of the Truth, Moscow, 1914, p. 357). And David the Psalmist also said of them: *This is the generation of them that seek him, that seek thy face, Jacob* (Ps. 24. 6).

A holy trembling seizes the soul at these words, which show to what spiritual heights, wealth, honour, and divine beauty the monk is called, if he overcomes sinfulness in himself in the crucible of his feat with the help of God and, like the Old Testament Patriarch Jacob, brings himself to God as a “bloodless sacrifice” (Works of St. Gregory of Nazianus. Advice to the Chaste), that is to fully dedicate himself to total submission to God’s will. Then in the freedom of the spirit he shall know God’s love, and its grace-giving light shall sanctify all his deeds, and he shall attain great daring—to pray for the whole world for, as the Athos Starets Siluan said, “this is his main business”.

Consequently, when God’s holy men retire from the world to dedicate themselves to monastic life this is not running away from the world in disdain and displeasure at its demands and cares, but a great and sacrificial cocrucifixion with Christ for their and the world’s sins. This is a special form of love for the world attained in the feat of prayer and moral purity, of which St. John Climacus says that it is Christ’s longed-for home, and an earthly Heaven of the heart (“Ladder of Paradise”).

To make his heart “an earthly Heaven” imparting Christ’s love for the God’s world, the monk retires from the world. He gives his will up entirely to the Helmsman of Christ’s Church—the Holy Spirit, for “the grace of the Holy Spirit makes every man like Jesus Christ while he is still on earth... and the Creator of Heaven and earth and all creation Himself gives us knowl-

edge of Himself through the Holy Spirit", said Starets Siluan.

As we gaze with the eyes of faith into the spiritual Heaven brilliantly lit up by the beauty of the feats of the Athos ascetics, equal to the angels, we have only to thank the Lord Who loves us and Who has willed that we should enter under the grace-giving protection of the Most Blessed Hegumenia of the Holy Mount, some as pilgrims and others as permanent workers in Her holy garden to participate in the feats of all those who labour here, to be inspired by the grace-giving incense of their holy prayers and draw spiritual power for their own ascension on the ladder of salvation, for service to Holy Orthodoxy according to their strength.

Above all—to pray for the well-being of God's Holy Churches and for grace-giving peace between all the peoples of the earth, for all that is required for salvation!

Beloved fathers and brothers! Do I need to tell you what an honour it is for you to be called here from the midst of your Orthodox people! You are called to continue the glorious feat of our fathers' faith in the family of the Orthodox monastic brotherhood on Mount Athos, which God pre-destined to be a special holy place in the world. Just as the Gospel Truth is immutable, that *the very hairs of your head are all numbered* (Lk. 12. 7) by the will of God, so your destiny is directed by Divine Providence, according to the prayers of the Most Blessed Hegumenia of Mount Athos, so that a living prayer shall always flame in your heart before God for God's Holy Churches and our peoples.

Beloved brothers! We know how great and salutary your calling is to bear your obedience on Mount Athos, whose grace-giving beauty is known to every monk. But if the enemy of mankind, the Devil, tempted the Lord Himself with pride and ambition during the Saviour's days in the desert (Mt. 4. 1-10), and the great ascetics, too—who conquered his cunning—can we hope that he will pass us by with his temptations and intrigues, trying to deprive us of that honour and grace to which we have been called by the Lord?

What malicious joy the Devil would receive if he succeeded in sowing among you on the Holy Mount envy, distrust, quarrels, and discord. But, keeping in mind his evil cunning, beloved fathers and brothers, strengthen your love for one another, concern yourselves for each other with maternal compassion, pray for each other with tears of sincere fraternal love, fortify and console each other with holy paternal concern. Then the enemy of our salvation will weep, and the Lord Who loves us will rejoice for our righteous feat; the Most Holy Mother of God will praise you—worthy sons of the Orthodox Churches who labour faithfully in Her holy garden—before all Heaven's inhabitants.

Remembering this and realizing the importance of praying for the whole world in this miraculous abode of the Mother of God, constantly adorn your feat of fulfilling your vow with an ardent prayer to God and His Most Pure Mother, that the Omnipotent's grace shall not cease to bestow peace and well-being on all people and grant the Churches unity of faith for the affirmation of the Gospel's Truth on earth. Remember in all humility that although the feat of a monk of Mount Athos is very difficult, yet he is protected by the grace-giving veil of the Mother of God from all the world's temptations for which those who live among them must not be judged.

Only deeply compassionate prayer and a sincere readiness to place one's soul as a pledge for the salvation of the world can elevate the monk to the desired spiritual and moral heights of being an angel of prayer for the whole world. As you ascend this grace-giving ladder of salvation, holy fathers, do not forget us—your brothers in faith—in your prayers.

Enjoying God's blessing, which has guided us here to the abode of the Mother of God, I ask you, holy fathers and brothers, to convey from us, Russian pilgrims, our gratitude to His Holiness Patriarch Dimitrios for his fraternal blessing on our visit to the holy place of Mount Athos during Easter.

I thank the All-Merciful Lord for the great joy He has given us to glorify Holy Easter in the Mother of God's garden, humbly beseeching the Most

blesed Theotokos, the eternal Gate-
keeper of your Holy Monastery—and
therefore, of the entire Holy Mount—
at She give all of us Her grace-giv-
ing strength in the feat of ascending
from earth to Heaven so that in the
heavenly Jerusalem we shall partake
of “God’s salutary Easter” with all the
saints.

I thank all of you, beloved fathers
and brothers, for the warmth of your
prayerful greetings.

Let us rejoice, brothers, and let us
be merry!

Christ is risen indeed!

Archbishop NIKODIM of Kharkov and Bo-
godukhov

“UNHEARD” PRAYERS

In the Name of the Father,
and of the Son, and of the
Holy Spirit.

Dear brothers and sisters
in Christ, all of us have days
when the even flow of our lives is sud-
denly disrupted by unexpected diffi-
culties: disease, adversity, or misfor-
tune affecting either us or our near and
dear ones. Then our prayers to the
Lord God flare up like a bright flame.
With tears and an intense effort of all
our spiritual powers, we beseech God
to avert from us the impending danger
or to save the person who is dear to us
from misfortune or death. We zealously
and carefully search for the most con-
vincing words for our prayers. So that
our petitions should be answered more
quickly we are often ready to make big
sacrifices or even promises that may
be very difficult to fulfil.

If the result of our fervent and sin-
cere prayers is God’s speedy fulfilment
of our petitions, this naturally makes
us very happy and grateful to the Lord
for His help—a divine miracle. How-
ever, let us examine the opposite—when
all of a prayer’s fervour, heat, and in-
tense inner energy does not bring the
desired result; it is popularly said that
the Lord “did not hear” our prayers.

Many people know the sorrowful feel-
ing of abandonment, solitude, and help-
lessness when it seems as though the
Lord “should” have unfailingly come
to our aid, yet did not come, even though
the prayer was intense and came
from the depths of our believing hearts;
prayer said to our Father in Heaven
by His devoted, faithful children, whom
He promised that He would grant
their petitions: *Ask, and it shall be given
you; ...knock, and it shall be opened*

unto you (Mt. 7. 7). *Whatsoever ye
shall ask the Father in my name, he
will give it you* (Jn. 16. 23). *And all
things, whatsoever ye shall ask in
prayer, believing, ye shall receive*
(Mt. 21. 22).

Yet the Lord had not answered our
filial prayers—is it possible that He is
breaking His promise? No one should
think so. Our Heavenly Father loves
every one of us infinitely more than
any earthly father loves his son. This
Divine Love contains the key to under-
standing why God “hears” one prayer,
and does not “hear” another.

What could be the reason for not ful-
filling our fervent prayers? Very often
little children scream and weep deman-
ding something from their parents. Pa-
rents who tenderly love their children
try to persuade them gently of the im-
possibility or harmfulness of what they
want. Yet these children, who do not
understand their parents’ wise explana-
tions, continue to carry on. The reason
that our Father in Heaven does not
fulfil our prayers is similar. Like chil-
dren, we in our ignorance do not ask
for what we really need or what is
beneficial to us. St. James says with
good reason: *Ye ask, and receive not,
because ye ask amiss* (Jas. 4. 3). And
St. John the Divine also says: *And this
is the confidence that we have in him,
that, if we ask anything according to
his will, he heareth us* (1 Jn. 5. 14).
And so we see, that for prayers to reach
God the human will must necessari-
ly coincide with the Divine Will. And
what is God’s will for us? The Lord de-
sires for *all men to be saved, and to
come unto the knowledge of the truth*
(1 Tim. 2. 4), and carries this out in
many different ways. One way is that
the Lord, as the Good Shepherd, ins-

tracts us through ailments, misfortunes, and griefs, that we strive to get rid of as if they were a heavy and unpleasant burden, while they are in fact necessary for the transformation of our soul, for the soul's tempering in spiritual struggle, for its purification in suffering and elevation to a higher degree of moral worthiness. And so, the basic and main reason that our prayers are unheard is that they do not coincide with God's will. But there is another reason, too—our moral unworthiness.

Let us reflect on this simple question: are we always worthy to have our requests fulfilled, even if we wish for what does not contradict God's will? When we turn to the Great, All-Good, and All-Perfect Divine Spirit, we too should be—at least while praying—to a certain extent good, pure, and perfect. Do we, however, always feel ourselves worthy of standing before the Great Lord and of requesting, demanding mercy of Him? By no means. Do we not try to combine the incompatible when, in a state of sin and error, we dare join in prayer the One and Pure God? St. John Chrysostom explains why moral purity is necessary in order to attain what is requested in prayer. If someone smeared in dirt grasps your leg, and asks and begs you to forgive him, you would not only not listen to him, but would kick him away: how then do you dare approach God in your impurity? (*Homily on Matthew*, No. 51). One must be very naive and shallow to request the speedy fulfilment of all one's wishes from God, lacking any moral basis for this. True, in His ineffable love for man the Lord is al-

ways ready to answer any prayer from His children. But are we, His children ready for this? Not always, unfortunately. The Word of God says of sinners, with good reason: *Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them* (Mic 3. 4).

And so, dear brothers and sisters in Christ, let us reflect spiritually on why our fervent prayers are not always answered by God, and make it our rule in requesting help of God, to add these wise and holy words: "If it be Thy holy will, O Lord." And let us also exclaim in repentance: "O Lord, forgive me my multitude of sins, help me, O Lord, to cleanse my soul of them and, if I beseech Thee fervently, O Lord, to hear my prayer, then heed me and do not remember my many transgressions, of which I repent with all my heart and from which, O Lord, help me to save myself through Thy omnipotent grace".

The great Russian teacher of piety Bishop Ignatiy Bryanchaninov taught that "true prayer is the voice of true repentance", and Bishop Feofan the Recluse of Vysha, offers the following counsel to all who pray: "When we request some earthly boon, we should have in mind: O Lord, if Thou regardest this as beneficial for my salvation, then bestow it upon me" ("Thoughts for Every Day of the Year").

Such wise and reasonable Christian prayer will not only be answered, but will help us to morally cleanse ourselves and to spiritually approach the ideal of Christian perfection—union with God. Amen.

Archbishop PIMEN of Saratov and Volgograd

ECUMENICAL CHRONICLE

On January 24, 1978, ecumenical prayers in connection with the ecumenical Week of Prayer for Christian Unity were held at the prayerhouse of the Moscow Community of the Evangelical Christian Baptists sponsored by the All-Union Council of the Evangelical Christian Baptists.

Protopresbyter Prof. Vitaliy Borovoi participated on behalf of the Russian Orthodox Church and delivered a sermon.

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On October 27-29, 1977, near Manchester, England, a meeting was held of the Presidium of the Conference of European Churches. Current

issues were considered and particular attention was paid to the preparations for the 8th Assembly of the CEC which is to be held in 1979.

On October 27, the participants attended the evening service in the cathedral church of Manchester conducted by the Rt. Rev. Patrick Rodgers, Bishop of Manchester.

On the same day, Mr. Robert Crawford, Mayor of Manchester, held a grand reception in honour of the participants in the meeting, which was attended by numerous representatives of the religious and secular public of Great Britain.

On October 28, a meeting took place between the members of the presidium and representatives of the Manchester district parishes.

(Continued on p. 79)

FROM THE TEACHINGS OF ST. SERAFIM OF SAROV

The man who is resolved to travel the path of inner vigilance, must first of all be possessed of *the fear of the Lord which is the beginning of wisdom* (Prov. 9. 10).

Let these prophetic words be always impressed upon his mind: *Serve the Lord with fear, and rejoice with trembling* (Ps. 2. 11).

He must travel his path with the greatest care and veneration for all that is holy, and never carelessly. Otherwise let him fear that these terrible words of God's may refer to him: *Cursed be he that doeth the work of the Lord deceitfully* (Jer. 48. 10).

Such pious care is needed because this sea (i. e. the heart with its thoughts and desires, which must be purified through consciousness) is great and spacious, and contains monsters whose name is legion, i. e. it harbours many idle, unrighteous and unclean thoughts, engendered by evil spirits.

Fear God, says the Wise, *and keep His commandments* (Eccles. 12. 13). And if you keep His commandments, you will find glory in everything you do, and what you do will always be good. For, if you fear God, for love of Him you will do everything well. But do not fear the Devil; he who fears God will overcome the Devil, and for him the Devil is powerless.

There are two forms of fear: if you do not want to do evil, fear the Lord and do not do it; and if you want to do good, then fear the Lord and do it.

But nobody can achieve the fear of God until he has freed himself from all earthly cares. When the mind is calm, then it is moved by the fear of God and brought to love of God's goodness.

He who would travel the path of vigilance must not trust in his heart alone, but he must make the movements of his heart and his life itself comply with the law of God and to the actions of

those saints, who travelled the same path. This is also the best way to be rid of the evil one, and more clearly to see the truth.

The mind of a vigilant man is, as it were, a watchman who has been stationed, or an unsleeping keeper of the inner Jerusalem. Standing on the heights of spiritual meditation, he looks with the eye of purity upon the warring powers that surround and beset his soul, in the words of the Psalmist: *and mine eye hath seen his desire upon mine enemies* (Ps. 54. 7).

There is no concealing from his eye of the devil, *as a roaring lion... seeking whom he may devour* (1 Pet. 5. 8) and of the wicked who *bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart* (Ps. 11. 2).

The sign of spiritual life is a man's being turned inwards upon himself and acting secretly within his heart.

The grace of God overshadows such a man: at first he achieves righteousness here on earth, and then through this he comes to the righteousness of the other world: in this world, through a clear conscience, and in the other, when his mind contemplates within him the grace of the Holy Spirit, according to God's word: *In Salem also is his tabernacle* (Ps. 74. 2).

Can we fail to rejoice when we see the sun with our physical sight? But how much more joyful it is, when the mind sees with its inner eye the Sun of Righteousness, Christ! Then it truly rejoices with angelic joy, and it was of this that St. Paul spoke with the words: *...our conversation is in heaven* (Phil. 3. 20).

He who is unwavering in his righteousness in this world is drinking the spiritual gifts in brimming spoonfuls, as it were.

The holy fathers, who had righteousness in this world and were overshadowed by the grace of God, lived long lives.

When man achieves righteousness in

this world, then he can radiate from himself onto others the light of the enlightenment of the reason. First and foremost the man must repeat these words of St. Anna the Prophetess: *let not arrogancy come out of your mouth* (1 Sam. 2. 3), and the words of the Lord: *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye* (Mt. 7. 5).

This peace, like a priceless treasure, our Lord Jesus Christ left His disciples before His death, saying *I leave with you peace, my peace I give unto you* (Jn. 14. 27). St. Paul also speaks of it: *the peace of God, which passeth all understanding, shall keep your hearts... through Christ Jesus* (Phil. 4. 7); *Follow peace with all men, and holiness, without which no man shall see the Lord* (Heb. 12. 14).

And so, we must concentrate all our thoughts, wishes and actions on achieving the peace of God, always praying with the Church: *Lord, thou wilt ordain peace for us* (Is. 26. 12).

We must try with all our power to safeguard our spiritual peace and not take offence at the insults of others for this we must at all times refrain from anger and through vigilance preserve our minds and heart from violent agitation.

Insults from others we must bear with indifference and learn to regard their attitude as though it did not concern us at all.

This exercise can bring quiet to our heart and make it a dwelling-place of God Himself.

In order to preserve our spiritual peace, we must banish despair and strive to have within us the spirit of joy in the words of the wise Jesus, son of Sirach, *sorrow hath killed many, and there is no profit therein* (Ecclus. 30. 23).

In order to preserve our spiritual peace we must also at all times avoid condemning others. Spiritual peace is preserved by indulgence towards our brothers and by silence. When man is on the path of such righteousness, he receives Divine Revelations.



Bishop Agafangel of Vinnitsa leading a festal procession round the Church of St. John the Divine Vinnitsa, April 12, 1977

See p. 29

Speech of Metropolitan ALEKSIY of Tallinn and Estonia

esteemed assembly, dear friends!

Allow me, as a representative of the Russian Orthodox Church speaking before an audience representing so much and so many, to greet the participants of the All-Union Conference of the Soviet Peace Fund most sincerely and wish everybody great success in their work. The Soviet Peace Fund is holding now its first all-Union conference which testifies to a continual broadening of the Soviet Peace Fund's activities ever since it was established in 1961 to meet the desire of the Soviet people to contribute directly by donating their money to the noble cause of strengthening international peace, solidarity and friendship among nations.

We learned of the present scope of these activities from the comprehensive report of our chairman, Boris Nikolayevich Polevoi, whom we thank cordially for presenting in his speech a vivid picture of the Peace Fund's noble activities.

It is meaningful that the Soviet Peace Fund activists are holding their first All-Union conference following the nationwide celebrations of the 60th anniversary of the Great October Socialist Revolution and the adoption of the Constitution of the USSR. Both these occasions blossomed into nationwide festivities, involving broad sections of our society.

The Fundamental Law of our state was subjected to nationwide discussion and received the full support of our people. The new Constitution adopted at the extraordinary session of the Supreme Soviet of the USSR on October 7, 1977, is truly of the people for it meets the interests of the people and expresses their hopes.

We, advocates of peace, place particular value and esteem on the fact that the new Constitution faithfully reflects the consistent peace-loving policy of our state and announces that "it is the internationalist duty of citizens of the USSR to promote friendship and cooperation with peoples of other lands and help maintain and strengthen world peace" (Article 69). The unbending will of all our people for peace—the people who have tasted the horrors of war, who suffered tremendous human losses in the Great Patriotic War—has been made a constitutional principle today and will no doubt stimulate our work in future and will lend us new strength to work indefatigably for peace, against the arms race, for security on our continent and all over the world.

I want to emphasize specially the role and importance placed on non-governmental organizations in the new Constitution; they "are guaranteed conditions for successfully performing the functions defined in their rules" (Article 51). We regard this as a high support for our public activities—the activities of the Soviet Peace Fund of which we are all members and activists. This should definitely give us new strength for the Soviet Peace Fund has now a reliable guarantee, and its activities cannot be unsuccessful or futile in "a society in which the law of life is concern of all for the good of each and concern of each for the good of all" (Constitution of the USSR).

The Russian Orthodox Church through her representatives takes an active part in many non-governmental organizations in our country and promotes in every possible way the success of their activities aimed at the defence of the sacred ideals of peace, security, mutual understanding and cooperation among nations. Representatives of our Church and other Churches and religious as-

sociations in the Soviet Union as members of international Christian organizations, such as the World Council of Churches, Conference of European Churches and the Christian Peace Conference, work indefatigably to strengthen the ties with Christians in other countries and continents to solve the main problems of our time among which the achievement of lasting international peace with universal and complete disarmament has absolute priority. One can get an idea of the size and value of the contribution of the Russian Orthodox Church to the common sacred cause of fighting for peace as one looks through the messages, reports, speeches, articles, resolutions, and other documents from many Christian conferences, discussions, consultations and meetings in which our representatives have taken part.

The Russian Orthodox Church has on her peacemaking records an episode unprecedented in the history of religion: the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations convened at our Church's initiative in Moscow in June 1977. The conference addressed religious workers and believers of all religions throughout the world with an ardent appeal to join their efforts in the struggle for peace, disarmament and the establishment of just relations among nations. It also addressed the governments of all countries, urging them to promote international detente, disarmament and peace. The conclusions and results of the conference prompted a huge response.

Another important contribution of our Church was the recent Conference of the Heads and Representatives of Churches and Religious Associations in the USSR convened at the initiative of Patriarch Pimen of Moscow and All Russia and devoted to condemning the neutron weapon. A discussion in which the participants of the conference harshly denounced the plans for the production and deployment of these weapons was followed by a unanimous passing of the Appeal to Religious Leaders and Believers Throughout the World. This appeal aptly exposes the hideous nature of the neutron bomb designed to destroy human beings and all other forms of life,

highlights its insidious and destabilizing effect of increasing the danger of a nuclear war, and puts forward the well-grounded opinion that the NATO's intention to deploy this weapon in Western Europe undermines the policy of detente and the decisions of the Helsinki conference. As the neutron bomb is capable of killing humans and all other living beings it cannot possibly be "pure" or "humanitarian" as its advocates blasphemously maintain.

The Russian Orthodox Church regards as an important form of peacemaking her active participation in the activities and strengthening of the Soviet Peace Fund, its aim being to collect money to finance non-governmental organizations' undertakings, the holding of forums and meetings to consolidate international peace and to help those who have suffered from war and aggression.

As a member of the Board of the Soviet Peace Fund for many years, I can bear witness from this high platform to the heavy influx of monetary donations to the Peace Fund from our believers, clergy, parish communities, monasteries, diocesan boards and the Moscow Patriarchate. Other Churches and religious associations of our country also contribute to the consolidation of the Soviet Peace Fund. And I assure you that our enthusiasm will not wane but will gather momentum as long as the defence of international peace depends on support from the public forces that stand guard over the interests of peace, and raise their voices against the continuing arms race and the escalation and production of new inhuman types of weapons.

This is the common path which we believing and non-believing citizens of our great and peace-loving Motherland follow together, united by patriotic sentiments and desire for peaceful co-existence and cooperation among all nations. The period of peaceful life and peaceful achievements of more than thirty years inspires us for a further broadening of peacemaking activities and for ever greater sacrifices that yield such positive results.

The Soviet Peace Fund can be rightfully called a treasury of our people's sacrifices. Thousands of commissions

and Soviet Peace Fund aid groups, millions of donators, their patriotism, internationalism and good will for peace make up the foundation of our activity which during the years of the Soviet Peace Fund took many different forms of helping the peace-loving policy of our state and promoting the sacred ideals of peace forwarded by peace champions in different countries.

Reviewing our work in the last five years we clearly realize how important

and indispensable is our Soviet Peace Fund to the great cause of peacemaking! Our immediate and most important task is to consolidate the fund and promote its growth in every possible way. I believe that we are all convinced of it and will devote all our strength, knowledge and experience to a further consolidation and propagation of the Peace Fund of our Soviet people!

All-Union Conference of the Soviet Peace Fund

On March 21-22, 1978, the Soviet Peace Fund (SPF) held an all-Union conference in Moscow. It was attended by 400 delegates—representatives of various public organizations—from all the Republics, territories and regions of our country, as well as by guests. The USSR's Churches and religious associations were represented by: Metropolitan Aleksiy of Tallinn and Estonia, member of the Holy Synod, Chancellor of the Moscow Patriarchate, and board member of the Soviet Peace Fund for many years, delegate to the conference; Archbishop Komitas (from the Apostolic Church of Armenia); Archimandrite Aleksiy Kutevov (from the Irkutsk Diocese); A. M. Bychkov, General Secretary of the All-Union Council of Evangelical Christian Baptists; Y. L. Fishman, Rabbi of the Moscow Choral Synagogue. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Archpriest Nikolai Petrov, head of the Office of the Moscow Patriarchate, attended as guests. V. G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was also a delegate to the conference.

The conference summed up the results of the fund's activities over the five years since the last SPF meeting and a new board was elected.

The hall was decorated with the emblem of the Soviet Peace Fund and streamers with the words: "The question of peace is a delicate, burning question of our time" (Lenin) and "Peace will not come unaided, it has to be fought for" (Brezhnev).

The writer, B. N. Polevoi, Chairman of the Soviet Peace Fund, Hero of Socialist Labour, opened the session. He greeted the assembly as his colleagues in the sacred and righteous struggle for peace. Metropolitan Aleksiy was among those elected to the presidium (50 members). The new board of the Soviet Peace Fund includes representatives of the Churches and religious associations: His Eminence Metropolitan Aleksiy, His Holiness Vazgen I, Patriarch-Catholicos of All Armenians, Mufti Ziyautdinkhan ibn Ishan Babakhan, A. M. Bychkov and Y. L. Fishman. V. G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was also elected to the board.

The writer, Boris Polevoi, was unanimously re-elected chairman of the board and L. G. Nikonov, its executive secretary.

In his report on the activities of the Soviet Peace Fund over the last five-year period, Boris Polevoi emphasized that the active participation of Soviet people in the Peace Fund's work vividly testified to their full and ardent support of the internal and external policies of our state. At the present moment, said the speaker, the Soviet Peace Fund comprises about 350,000 commissions and aid groups for which about 4 million activists work on a voluntary basis. Nearly 75 million citizens of our boundless Motherland are contributors to the Peace Fund today. Thus, the patriotic campaign to collect money to promote the cause of peace, started in the late 1950s (the Peace Fund was officially established on Ap-

ril 27, 1961), has attracted broad support and it reflects the deep penetration into the minds of the Soviet people of the principles of humanitarianism and internationalism. The Soviet Peace Fund's main goal is to use donations to help prevent a new world war, to render assistance to those fighting for peace, international security, freedom, independence and social progress of nations.

"The nationwide support of the Peace Fund's noble goals," said the speaker, "materializes through steadily increasing donations to the fund. The total receipts in the period from 1971 till 1975 were up threefold on the preceding five years. Yet the riches of our Fund cannot be identified with the size of its monetary intake. How can one measure the worth of the moral values and spiritual treasures that are so rightfully the pride of the Soviet Peace Fund?" This is the big difference between our Soviet Peace Fund and all kinds of philanthropical funds in the capitalist world. The Soviet people express their sincere love of peace and their readiness to do all that depends on them to ensure victory for the cause of peace through the activity of the Soviet Peace Fund whose replenishment has become a truly nationwide concern. All strata of our society, including believers, contribute to the consolidation of the Fund.

"A good word should be said," the speaker continued, "about the contribution of religious circles, and the Russian Orthodox Church in particular."

Soviet people's donations to the Peace Fund are used exclusively for humanitarian and noble purposes. Money from the Soviet Peace Fund recently enabled non-governmental organizations such as the Soviet Peace Committee, the Soviet Afro-Asian Solidarity Committee and the Soviet Women's Committee to render substantial aid to peoples suffering from aggression, to national liberation movements, Chilean patriotic forces, the long-suffering Palestine people and African patriots fighting against racism and apartheid. The Soviet Peace Fund effectively supports fighters for peace, international security, freedom and social progress.

In his concluding remarks Boris Pole-

voi addressed the participants of the All-Union Conference on behalf of the Fund's management board, asking them to convey the most sincere gratitude to the people they represent in their republics, territories, regions, towns and districts for replenishing and strengthening the Soviet Peace Fund, for their participation in the tremendous battle of progressive mankind against the forces of reaction and war.

Other participants in the conference spoke later, among them Metropolitan Aleksiy whose speech was listened to with great attention and rewarded with applause by the assembly (see above for Metropolitan Aleksiy's speech—Ed.).

The delegates and guests of the All-Union Conference of the Soviet Peace Fund visited the Mausoleum of V. I. Lenin, the founder of our state. "This visit," said the writer and Chairman of the SPF Management Board Boris Polevoi, "is full of meaning as it was Lenin who laid the foundation for our country's peace-loving policy."

The participants laid a wreath on the grave of the Unknown Soldier, the inscription said: "To the Unknown Soldier from the delegates of the All-Union Conference of the Soviet Peace Fund".

The participants in the conference approved the work done by the Fund's Management Board and adopted a resolution, passed unanimously, in which it was noted that the Fund had become more active and the number of voluntary donations had grown considerably in the last five years. Soviet people demonstrate their patriotism and international solidarity by constantly replenishing the All-Union bursary which channels money into the noble cause of defending and strengthening peace.

"The energetic efforts exerted by the Soviet Union and all peace forces on earth have achieved many positive changes in the international arena. However the further development and deepening of the process of detente is threatened by the arms race continuing because of the forces of militarism and aggression. Plans for making the neutron bomb and other new types and

systems of weapons of mass destruction... heighten the danger of a nuclear war.... This urgently reminds the Soviet people that there can be no pause nor break in their struggle for peace. To do all possible to preserve life on earth, to defend peace for present and future generations—such is the fervent wish of millions of citizens in our country,” reads the resolution of the All-Union Conference of the Soviet Peace Fund.

The hierarchs, clergy and laity of the Russian Orthodox Church regard participation in the consolidation of peace as their sacred duty and take an active part in the peace movement. “The patriotic labour and peacemaking service of the hierarchs, clergy and laity of the Russian Orthodox Church is the way of our Christian ministry to the world,” said His Holiness Patriarch Pimen. Our Church joins all other men of good will in a wrathful denunciation of war hysteria, the arms race

and colonialism and neocolonialism of all shapes, of all that disturbs the peaceful life of nations on earth. The peace-loving policy of our state and its efforts towards securing peace and justice throughout the world find fervent approval and support of all Soviet people, including believers, whose voluntary and generous donations to the Peace Fund show that they are permeated with the spirit of peace and are willing to serve peace.

And there can be no doubt that the Appeal to Soviet Citizens from the participants in the All-Union Conference of the Soviet Peace Fund, which reads: “Every voluntary donation to the Peace Fund is a concrete manifestation of the Soviet citizen’s personal concern for peace, for happiness and the future,” will prompt a positive response in the hearts of believers and will not leave any one of them indifferent.

Archpriest NIKOLAI PETROV

“Disarmament in the Light of Solidarity”

This was the theme of the meeting held by the Working Committee of the Christian Peace Conference at the invitation of the Russian Orthodox Church in Moscow on April 3-6, 1978. Disarmament is also a crucial point in the Christian peacemakers’ programme of action. War is the common enemy. Nuclear war is collective suicide. Disarmament leads to the relaxation of tension in relations among countries, and therefore, to salvation and life.

The questions that were to be settled by the members of the committee, were of particular importance since the meeting was to conclude the preparations for the 5th All-Christian Peace Congress which will take place in Prague, in the summer of 1978.

The meeting was opened on April 3. Bishop Dr. Tibor Bartha (Hungary), Vice-President of the CPC, suggested that those present join him in an ecumenical prayer. After the prayer was said, the President of the CPC, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, addressed the assembly

with a speech enlarging on the theme of the meeting, on the need for “Christians to take the most active part in the discussion of disarmament as the first step on the way to lasting peace. A Christian should regard the serving of peace as his calling and now as the time to strike against the weeds of evil, which continue to spread through *the sons of disobedience* (Col. 3. 6)” and create a dangerous tension in the world. The success of the struggle depends on the unity of the forces of good, on “the solidarity of all supporters of peace, regardless of their religious views and political convictions”.

Dr. Herbert Mochalski, Vice-President of the CPC, presiding over the first sitting, said that the movement which started in 1958 as a response to the nuclear danger to the world, had expanded, grown stronger and spread to all other continents.

After that His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, read out a message of greetings to the participants in the meeting from His Holiness Patriarch

Pimen of Moscow and All Russia (*JMP*, 1978, No. 6, p. 46).

Yuriy Nazarkin of the USSR Ministry of Foreign Affairs made a report on the main theme of the meeting.

The first part of the report was devoted to the need for humanity to work for disarmament. The arms race absorbs all scientific achievements and thereby impedes progress. "Every country striving to ensure normal development for its people as well as every sensible person, has but one choice: to do everything to stop the arms race." This is difficult because the path to disarmament is impeded by military-industrial complexes reaping enormous profits from the arms race. However, nowadays the monopolies are not tipping the scales in the balance of forces. The socialist and non-aligned countries are upholding peace throughout the world. In the capitalist countries the public raises its voice with ever-increasing persistence and confidence against the arms race. And throughout the world religious associations and organizations are becoming more and more active in the struggle against all kinds of armaments.

In the second part of his speech Yuriy Nazarkin gave a brief, but highly informative, account of the new terrible weapon—the neutron bomb.

World opinion regards neutron armaments as "the most repulsive" in the history of mankind, an apocalyptic monster. In Western military circles they choose to call the neutron bomb "humanitarian" and "pure", but, as an American public figure said, the neutron bomb is humanitarian only to buildings.

Planning the mass production of neutron weapons and the deployment of it in West European countries, the US does not seem to realize that there will be no hiding on the American continent from the nuclear catastrophe which can erupt in the Old World. The Soviet Union has repeatedly stated to the West its firm opposition to the manufacture of the neutron bomb.

The concluding part of Yuriy Nazarkin's report was devoted to the problem of nuclear disarmament and the Soviet Government's actions to stop the arms race. Thus on October 2, 1977, the

USSR addressed all the countries in the world with the suggestion that the production of nuclear weapons should be discontinued.

The Soviet Union is also trying to impose a ban on the testing of nuclear weapons.

The struggle for peace is a responsible task which requires a thorough analysis of possible complications in concluding peace treaties. For example, since 1970 there has been a treaty on the non-proliferation of nuclear arms, signed by more than a hundred countries, yet, at the same time, not all the nuclear powers, nor all the non-nuclear powers who have the technique to develop the designing and production of atomic weapons, have accepted the treaty. It is necessary that all countries sign the treaty without exception.

Discussing the speech, the participants in the meeting remarked on the pertinence of the information and competence of the speaker, which made the speech a valuable contribution.

During the discussion anxiety was expressed concerning the reluctance of the Chinese People's Republic to take part in actions towards disarmament, which causes tension in Asia and worries all peace-loving forces.

The next day was devoted to reports on the activities of various bodies of the CPC since the Working Committee's last meeting. Dr. Karoly Toth, CPC General Secretary (Hungary), spoke of the great importance the CPC attaches to cooperation with "Pax Christi" which can make possible a joint attack by these two organizations against the neutron menace.

Adriena van Melle-Germans of the Netherlands told the assembly about the campaign waged in her country against the neutron bomb. The protest movement has become so popular in Holland that secondary school teachers give their students talks on disarmament. According to Melle-Germans, anti-communism is not so vicious in the Netherlands, which makes it possible to wage a broad and active struggle against the arms race. Herbert Mochalski responded to this statement by suggesting that the CPC examine ideological discrimination as an obstacle to disarmament. Anti-Sovietism and anti-communism

were inculcated in the nations of Europe during fascism and the "cold war". It is necessary to fight against the evocation of sentiments impeding the process of detente.

The third day was devoted entirely to the preparations for the forthcoming 5th All-Christian Peace Congress. The first sitting began with a prayer in commemoration of the great fighter for justice, Martin Luther King; it was the tenth anniversary on that day, April 5, of his assassination. Dr. Hans Joachim Defiler had chosen the chapter on the Good Samaritan for the Gospel readings which he ended with the following moral: "When on this road a man is captured by robbers, it is not enough for the Samaritan to take care of the wounded but he should first of all make the roads safe."

Then the participants in the meeting proceeded with the discussion of the themes of the forthcoming congress. Its goals have been formulated and written down in the already sixth variant of the guidelines for the preparation of the 5th All-Christian Peace Congress: "...the peace congress should review the theological experience of the CPC and all the statements and pronouncements it has made by that time on various questions of international life over the last five years. The CPC will pronounce its authoritative judgement on the most vital international questions and will call Christian Churches, groups and individuals to further action for peace, justice, reconciliation and cooperation."

The main theme of the congress will be: "God's Call for Solidarity—Christians for Peace, Justice and Liberation". The general secretary enunciated the sub-themes: "Detente—Disarmament—Cooperation"; "Vital Questions of Justice and Law"; "Liberation and Christians", and named the speakers. The congress will use as its biblical motto the words from the Gospel According to St. Luke *to guide our feet into the way of peace* (1. 79).

The main themes of the congress are to be discussed in the four working groups: theological; on international questions; international peace structures with the sub-groups: Latin America, European security, UNO, Disarmament and the Middle East; economic libera-

tion and development) and on anti-racism. The congress is to be attended by about 500 representatives from more than a hundred countries.

A document on the main theme of the congress, prepared by a special group of theologians, was submitted to the Moscow meeting and adopted as a basis for future discussion.

The representative of the CPC Prague centre, Dr. Jiří Svoboda, told about the publications that are being prepared for the congress: a selection of CPC material and documents in English, German and Russian; a booklet with essential data on the CPC and the 5th All-Christian Peace Congress; a special 1978 calendar with the main theme, date and venue of the 5th All-Christian Peace Congress indicated; "CPC Information" published daily during the congress; right after the end of the congress a special issue of the CPC Bulletin containing documents from the congress will be published.

On the same day, April 5, His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of the participants in the CPC Working Committee meeting. At the reception His Holiness the Patriarch delivered a speech which he began with the words from the Gospel: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9). "Peacemaking, or as we say, service for peace, has been raised to the level of affiliation with God," His Holiness Pimen went on. "It is this commandment of our Lord and Saviour that inspires and gives strength to our Christian ministry for peace on earth." His Holiness the Patriarch congratulated the participants in the Peace Movement on its 20th anniversary, and spoke highly of the activities of the CPC, and invoked God's blessing on the forthcoming congress. Patriarch Pimen pointed out as the primary task of the movement, of which the Russian Orthodox Church is a willing participant, the establishment of "a positive climate in the relations among nations and states which will provide the right atmosphere for adopting constructive decisions in the sphere of disarmament". It is necessary to work to fulfil initiatives aimed at "finding ways to the liberation of

mankind from the threat of nuclear war and the burden of military spending". In conclusion Patriarch Pimen expressed confidence that the participants in the meeting during their stay in the Soviet Union would feel the determination of our people towards peace without arms.

In his reply to Patriarch Pimen, Metropolitan Nikodim of Leningrad and Novgorod, CPC President, said that His Holiness the Patriarch by the reception he gave to the participants in the Working Committee meeting inspired their work in the days when they were defining ways to further develop the movement, conducting "a biblical study of the problems of disarmament and drawing practical conclusion from these studies", and preparing for the 5th All-Christian Peace Congress. He gave the floor to the CPC Vice-President, Dr. Heinrich Hellstern (Switzerland), who said that the participants in the meeting felt at home in the Soviet Union, observed that the Russian Church is most receptive to all today's problems for Russians do not ask whether there will be peace or not: Russians always stand for and advocate peace.

The Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. V. Fitsev, who attended the reception, spoke highly of the Christian Peace Movement. "The efforts of the CPC evoke a broad re-

sponse from the world public. During the years since the foundation of the CPC, wonderful people, veterans and true peace champions, have emerged from its ranks, giving all their strength to the struggle for peace," said V. V. Fitsev in his greetings address, and he wished success to the forthcoming congress.

During the meeting the editorial commission led by Dr. Aleksei S. Buevsky, wrote and adopted a communique and Resolution on Southern Lebanon (see *JMP*, 1978, No. 6).

Summing up the results of the four days' work of the Working Committee, it can be observed that the CPC is strengthening and developing its ties with all people of good will, which shows in the broad cooperation of the conference with non-government organizations throughout the world and its UN activities; that there is a further increase of the weight of the Russian Orthodox Church in the movement; that the movement is becoming widely popular, which shows in the active contributions of the regional CPC in Asia, Africa and Latin America; and finally that the Moscow meeting had completed the preparations for the 5th All-Christian Peace Congress. All this is a convincing evidence to the fact that the CPC throughout the 20 years since its foundation has been growing in strength on the way to lasting peace.

ELENA SPERANSKAYA

Smolensk Clergy's Meeting

On February 24, 1978, the Smolensk Diocesan Board, with the blessing of His Grace Bishop Feodosiy of Smolensk and Vyazma, held a meeting of the clergy of the Smolensk Diocese dedicated to the adoption of the new Constitution of the USSR. Thirty clergymen of the diocese—superintendent deans, rectors, rectors' assistants and deacons—took part in the meeting.

The meeting opened with a moleben said before the miraculous Smolensk icon of the Mother of God "Hodegitria" by the venerable Archpriest Viktor Nikitsky, the diocesan confessor, together with Protodeacon Boris Gensitsky.

In his introductory speech at the meeting, Vladyka Feodosiy gave an account of the new Constitution, the peacemaking of our Church, and the work of the Smolensk Diocese in this noble field.

V. P. Tarasenzov, the representative in the Smolensk Region of the Council for Religious Affairs of the USSR Council of Ministers, delivered a paper about freedom of conscience and Soviet legislation on cults.

N. M. Shevkov, Vice-Chairman of the Planning Department of the Smolensk Regional Executive Council spoke of the

(Continued on page 50)

Anniversary Celebrations in the Memorial Church at Shipka

On March 3, 1978, all Bulgarians were celebrating the 100th anniversary of the liberation of Bulgaria from the five-century Ottoman yoke, achieved with the fraternal assistance of Mother-Russia who left 200,000 of her sons lying as a dear sacrifice on the bloody road from Zimnicea-Svištov through Pleven, Shipka, Stara Zagora to San Stefano near Constantinople.

Along this glorious path Shipka is written down in history as the apogee of Russian military fame and the beginning of the Russian liberation army's triumphant march towards Constantinople and the freedom of Bulgaria.

That is why later generations of the Bulgarian people, grateful to the loving Russian people, built here, on Shipka, "the golden mitre of freedom", a magnificent church as a monument to the eternal memory of the fallen Russian warriors and Bulgarian freedom-fighters.

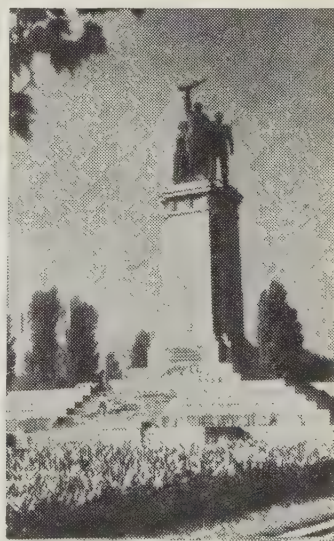
On the occasion of the hundredth an-

niversary His Eminence Metropolitan Pankratiy, ruling hierarch in the Stara Zagora Diocese, under whose jurisdiction is the memorial church on Shipka, celebrated Divine Liturgy in the church. The Liturgy was followed by a thanksgiving moleben on the occasion of the anniversary and a panikhida for the Russian soldiers and Bulgarian freedom-fighters fallen on the battlefield.

The panikhida was held in the crypt beneath the church where under huge communal stone sarcophagi covered with flowers and wreaths, the bones of the immortal Russian warriors who fell fighting for the liberation of Bulgaria are buried.

The anniversary prayerful festivities were concluded at the very Shipka summit, where Metropolitan Pankratiy held another panikhida.

Staurophorous priest-oekonomos ENCHO ZHE-LYAZKOV, rector of the church on Shipka



The Monument to Doctors; the Russian Monument of 1882; the Monument to Soviet Soldiers

HISTORICAL ASPECTS AND FACTS OF RUSSO-BULGARIAN FRIENDSHIP



In 1977, the Bulgarian Orthodox Church and the Bulgarian people marked the centenary of the Russo-Turkish War of 1877-1878 which brought about the liberation of Bulgaria.

From the time that Prince Vladimir, Equal to the Apostles, the Enlightener of Russia, received "learned priests and many books" from Bulgaria, Divine Providence spiritually linked the Russian and Bulgarian peoples, who had lived together as close neighbours from time immemorial.

The strengthening of this brotherhood between peoples related both religiously and ethnically was further developed by certain representatives of the Southern Slav nations who left a deep imprint on the history of Russian culture. Among these were Metropolitan Kiprian of All Russia, known throughout Russia as the author of the *Life of St. Petr of Moscow*; the Bulgarized Serb, Hieromonk Pakhomiy Logofet of Mt. Athos, at first a copyist at the Trinity-St. Sergiy Lavra, then a cultural figure in north-eastern Russia in the mid-15th century; and numerous ascetics on the Holy Mount.

From the 16th century onwards the Rila monastery was a link between the Bulgarian Church and the Russian Church. The monks of this cloister headed by their father superior, Hieromonk Grigory, visited Moscow in 1558. Ivan IV gave permission in a special document for donations to be collected in the monasteries and towns of Russia. In later years monks from the Rila monastery also came to Russia seeking help. "They sowed hope in the Bulgarian people that Russia would lend them assistance in their liberation" (Archimandrite Nestor Krystev. *Vekovye svyazi bolgarskogo Rylskogo monastyrya s Rossiei*—Age-old Links Between the Bulgarian Rila Monastery and Russia, Moscow, 1974, p. 289. Magister's thesis. Typescript.).

The Bulgarian Ohrid Church's difficult financial condition caused her Primates to turn to Russia with requests for assistance. In 1586, Archbishop Gavriil visited Russia, accompanied by two metropolitans, and several archimandrites, archdeacons, and novices.

Despite the vicissitudes of fate, cultural and religious ties continued unbroken throughout the entire Middle Ages between Russia and Bulgaria as fraternal Slavonic countries of one faith, thus laying the foundation for their friendship down the centuries. Until the end of the 14th century cultural influence travelled predominantly from south to north—from Bulgaria to Russia—but in the centuries to follow, after the loss of Bulgarian independence, it reversed and travelled from Russia to Bulgaria in response to the lofty need to maintain common cultural values.

The flock of the Russian Orthodox Church and the entire Russian people felt a particularly deep, self-sacrificing love for Bulgarians during the period when the Balkans were under the Ottoman domination: "The most important thing that the Bulgarian people needed at this time was material and cultural support for their monasteries, which were then centres of culture and learning. Apart from generous financial donations to Bulgarian monasteries and churches, beginning with the 16th century manuscripts and books, predominantly cultural in character, that kept alive Bulgarian cultural and national consciousness, and maintained Bulgarian literacy and enlightenment, were sent to Bulgaria from Russia. This fund of Russian books became a major contribution to the treasure house of Bulgarian national culture and language, upon which Bulgarian literature fed until at least the mid-19th century, and continues to inform the Bulgarian language even today. The Russian cultural heritage in Bulgaria greatly influenced the broad literary renaissance which began at the end of the 18th century" (N. S. Derzha-

vin, *Istoria Bolgarii*—History of Bulgaria, Vol. I, Moscow-Leningrad, Academy of Sciences Publishers, 1948, p. 234).

During the years in which Orthodox Bulgarians were struggling to reestablish their Church's autocephaly, which ended with the institution of the Bulgarian Exarchate in 1870, the Russian Church sympathized with their demands. In reply to the Patriarchal notification sent by Patriarch Joachim on his second election to the See of Constantinople (1860-1863; 1873-1878), the Russian Holy Synod condemned the decision reached by the Council of Constantinople in 1872 proclaiming the Orthodox Bulgarians schismatics, and expressed the following wish: "The services of Your Holiness before the Saviour our God and His entire Catholic Church would be all the more lofty and valuable if, forgetting all earthly goals and bearing in mind only the glory of God and the eternal salvation of our neighbour and if, inspired by truly apostolic zeal and apostolic self-denial, and guided by the strict principles of Christian justice and love, you would succeed, with the help of the Most High, in creating within your Church peace, tranquillity, and brotherly love among all Christians who, although in different languages, confess Orthodoxically the one and same Trihypostatic God. The Russian Church, which sincerely wishes well, and which is of the same faith and equal to the Holy Churches of the East, has always prayed, continues to pray, and shall not cease to pray for their reconciliation and well-being" (V. Teplov, *Greko-Bolgarskiy tserkovniy vopros po neizdannym istochnikam*—The Greco-Bulgarian Religious Question According to Unpublished Sources, *Istoricheskoe issledovanie*—Historical Research, St. Petersburg 1889, pp. 151-152).

The noted Russian theologian, Archbishop Makariy (Bulgakov) of Lithuania, later Metropolitan of Moscow, energetically spoke out against the said schism. In 1873, he wrote—evidently with the Synod's knowledge—a lengthy exposition of this question, in which he said, in particular: "For several centuries Bulgarians enjoyed legitimate religious independence. Then [in 1767]... the sultan issued a berat transferring

this archiepiscopate [Ohrid] within the jurisdiction of the Patriarch [of Constantinople]. Now, a hundred years later, Bulgarians wished to reestablish their religious independence and requested of the sultan that he return it to them. The sultan stated his agreement and after a certain time issued a firman [in February 1870] proclaiming Bulgarian Church independence, though to a lesser degree than previously [the Patriarchate was abolished, and the Exarchate was reestablished, or more correctly, instituted]. The Patriarch at first totally rejected all the demands of the Bulgarians, then appeared ready to make insignificant compromises, then finally protested outright at the sultan's firman and proclaimed the Bulgarians schismatics. What was the basis of the Patriarch's rights over the Bulgarians? The only historical basis was the berat by which the sultan made the Bulgarians subject to the Patriarch.... Now the sultan has revoked his previous berat and issued a firman.... Consequently, the Patriarch's rights over the Bulgarians totally collapse and he has no basis on which to maintain these rights and oppose the sultan's firman (Archbishop Makariy, *Greko-Bolgarskiy tserkovniy vopros i ego reshenie*. The Greco-Bulgarian Religious Question and Its Solution. *Pravoslavnoe Obozrenie*, 1891, Nos. 11-12, pp. 720, 731-733, 752-754).

On March 2, 1878, in a reply to the protest sent to all the Local Orthodox Churches by the Constantinople Patriarchate, the Holy Synod of the Russian Church condemned the use of government decrees without the agreement of ecclesiastical authorities to resolve religious questions and inclined very favourably towards the legitimate Bulgarian demands, therefore approving the content of the sultan's firman.

Count N. I. Ignatiev, Russian Ambassador to Constantinople from 1864 to 1877, took an active part in trying to resolve the question in favour of the Bulgarian Church. A letter from Constantinople to Moscow from the Bulgarian statesman and publicist, Fyodor Stoyanov-Burmov, bears witness to the Russian People's sympathy for the Bulgarians' legitimate demands: "Greco-Bulgarian affairs have stagnated great-

ly," he wrote on June 3, 1874, "since the deposing of Rashid Pasha and the appointment of Arifa Pasha as Minister for Foreign Affairs. The latter is evidently disposed in favour of the Greeks [the Constantinople Patriarchate]. The grand vizier would also like to do something to the disadvantage of the Bulgarians who say that if the Exarchate still exists today it is due to the fear that the Russians inspire in the Turks" (Manuscript Division of the Lenin State Library, Folio No. 239—N. A. Popov 19/23). "The Greeks are annoyed with Russia," Stoyanov-Burmov wrote earlier to Popov, "because the latter does not support their claims" (Ibid.). Soon after the reestablishment of religious independence the famous April Uprising for Bulgarian political independence took place in 1876 (see *Notes on Bulgarian Uprisings* by the Bulgarian writer and political figure, Zakhary Stoyanov, translated from the Bulgarian, Moscow 1963). The uprising was cruelly suppressed, but it did not and could not vanish without a trace. Bulgaria again turned its hopeful gaze towards Russia and fervently prayed: "Brothers," the activists of the Bulgarian Central Philanthropic Society in Bucharest called out to the Russian people, "the torments that the Bulgarians are undergoing on the Balkan Peninsula are so great they cannot be described. As Russia was once devastated by the Mongols, thus our country is being devastated—incomparably more so—by the Turks and bashi-bazouks... Brothers, you have never abandoned the unfortunate and oppressed Southern Slavs, you have always hastened to give them a helping and a saving hand. The time has come to aid your younger brothers—the Bulgarians—for what is perhaps the last time. (Appeal from the Bulgarian Central Philanthropic Society in Bucharest to the Russian people, *Tserkovniy Vestnik*, 1876, No. 32, pp. 9-10). "If the unfortunate Bulgarians ever needed Russia's help, it is now absolutely essential," wrote Fyodor Stoyanov-Burmov from Constantinople to Moscow on May 15, 1876. "Love of man, the honour of the defender and mother of the Slavs, and the interests of the Slavs—all this calls for the most immediate and energetic help..." (Manuscript Division of

the Lenin State Library, Folio No. 239—N. O. Popov, 19/23). "In the Name of God, in the Name of the Saviour and the Holy Cross," the Bulgarians appealed again and again to the Russian people, "we, the oppressed, beg you, our Slav brothers, to extend us a helping hand. No other Christians can understand our suffering or share our grief as you can as Slavs and Orthodox believers. Our hope rests with you!" (Appeal for Help to Christians in Bulgaria, *Pravoslavnoe Obozrenie*, 1876, Vol. II, p. 400).

His Beatitude Anfim, Exarch of the Bulgarian Orthodox Church, a graduate of the Moscow Theological Academy, became a bold defender of his people and their interests in those bleak days. Like a good shepherd, ready to sacrifice his life for his flock, he informed foreign powers of the Turks' savage violence against the Bulgarians. Exarch Anfim's reply to the requests of those close to him to act less openly and frankly, so as not to suffer the fate of the Constantinople Patriarch, St. Grigorios V, resounded throughout the world. "May God will it," said the Exarch, "that this should happen, for when they hung the Greek Patriarch Grigorios, the free Greek Kingdom was created, and when they hang me perhaps a free Kingdom of Bulgaria will be created" (Patriarch Kirill, *Exarch Anfim* [1816-1888], Sofia 1956, p. 702). He resolutely refused to sign the falsified declaration in the name of the Bulgarian people, offered him by the grand vizier, stating that the people were satisfied with their position under Turkish power and that there was no need for other powers, notably Russia, to interfere. Moreover, His Beatitude the Exarch sent a letter to the First Bishop of the Russian Orthodox Church, Metropolitan Isidor of Novgorod and St. Petersburg, beseeching him to help the suffering Bulgarian people. "If His Majesty the Emperor of Russia does not pay heed to the situation of the Bulgarians and defend them now," the Exarch wrote, "then it would be better to strike them off the list of Slavs and Orthodox believers, for all are in the grip of despair" (V. Teplov, Op. cit., p. 165). In conclusion the Exarch requested that the letter be read to the Emperor.

The Russian Orthodox Church, as did the whole Russian nation, responded warmly to the groans of the tormented people: "Can we refuse Christian aid to the victims of the most dreadful savagery in unfortunate Bulgaria?" (*Pravoslavnoe Obozrenie*, 1876, p. 399). The Bulgarians' struggle became the vital struggle of the Russian people and of Russian religious public opinion.

Generous gifts to help their Slavonic fellow-believers in their struggle against the Turks flowed from all corners of Russia. Money, various things and dressings were donated. Pharmacies donated medicaments, rental bureaus in city parks offered the money collected from entrance fees, and printing offices turned out posters free of charge. Everything in Russia merged into one Christian feeling, one urge to help the Orthodox Bulgarians.

The Russo-Turkish War of 1877-1878, which brought the Bulgarian people their long-awaited liberation from Turkish domination, was a lofty manifestation of the Russian people's deep fraternal feeling for their Slavonic brothers in faith.

Russian diplomacy first tried by means of peaceful negotiation to incline the Porte towards changes that would better the lot of Slavonic Christians within its boundaries. But the Porte would not heed these appeals, and so on April 12, 1877, Aleksandr II signed the manifesto declaring war against Turkey.

The day after the manifesto was signed, the entire body of the Holy Synod offered prayers in St. Isaac Cathedral in St. Petersburg for the success of Russian arms in the war that had begun. That same day similar prayers were said to the ringing of bells in Moscow.

The Moscow City Duma immediately adopted a unanimous decision to maintain as long as the war lasted one thousand beds for wounded and sick soldiers, as well as to contribute a million rubles for the army's medical service. The Holy Synod donated one hundred thousand rubles from the Church Fund to the army's medical service and called on all the clergy and monks of the Russian Orthodox Church

to participate in the collection of funds; in May 1877, members and office workers of the Holy Synod resolved to donate their salaries to the war needs until the Russo-Turkish War ended.

February 19 (March 3), 1878, became the Bulgarian national holiday, for it was in San Stefano that day, at the very walls of Constantinople, that a peace treaty was signed liberating not only Bulgaria, but also Serbia, Montenegro, and Romania. In accordance with the San Stefano Treaty a large Slavonic state encompassing the whole of Bulgaria and Macedonia was established on the Balkan Peninsula.

The following years saw the development of truly fraternal relations between the Russian and Bulgarian Churches and peoples. Thus, for instance, despite persistent requests by the Polish authorities in the 1920's, the Bulgarian Synod firmly refused to recognize the non-canonical autocephaly of the Polish Church until it had been sanctioned by the Moscow Patriarchate. Various Russian schismatic groups also turned to the Bulgarian Church for recognition of their legitimacy, but in agreement with the opinion of the Russian Orthodox Church, the Bulgarian Synod refused them recognition.

Russo-Bulgarian friendship and fraternity were particularly vividly demonstrated during World War II. The Bulgarian working people saw the Soviet Army as their liberator from oppression by German and Bulgarian butchers.

As soon as the Bulgarian people overthrew the fascist regime (September 9, 1944) after Soviet troops had entered Bulgaria, the Primate of the Bulgarian Church, Metropolitan Stefan of Sofia, invoked God's blessing upon the Bulgarian people now entering a new life. The Locum Tenens of the Moscow Patriarchal Throne, Metropolitan Aleksii of Leningrad and Novgorod, sent a special letter congratulating Metropolitan Stefan. "The Bulgarian people are close to the Russian people not only because of our common ethnic background and language, the ancient form of which our Church still uses in the Holy Scriptures offered to the people and in which all divine services are conducted," the letter said, "but also because of our one

Orthodox faith. Thus, our natural brotherhood is exalted by spiritual brotherhood." Metropolitan Aleksiy expressed the hope that the fraternal love "uniting our peoples will be perfected... by Christian love and... our people will continue in unflinching, living, inner unity" (Patriarch Aleksiy. *Slova, rechi, poslania, obrashchenia, doklady, statyi* [1941-1948]—Sermons, Speeches, Messages, Addresses, Papers, and Articles. 1941-1948. Moscow 1948, pp. 193-194).

Relations between the Russian and Bulgarian Orthodox Churches developed apace in the postwar years. Mutual visits by Church leaders began in 1945. His Holiness Patriarch Aleksiy was three times a guest of the Bulgarian Orthodox Church; the first time was in May-June 1946, on the millennium of the death of St. Ioann of Rila. "This important event," said the noted Bulgarian statesman, Georgiy Dimitrov, at the time, "is particularly enhanced by the presence among us of Patriarch Aleksiy of All Russia. We wish him good health and strength to long remain Patriarch of the Russian Orthodox Church...

Esteemed Church leaders, learn from the great Russian experience, follow the example of the great Russian Church, and then the Bulgarian Church and the Bulgarian people will be united" (G. Dimitrov, *Rolyata i zadachite na Bylgarskata Tsyrkva*—The Bulgarian Church's Role and Tasks. Writings, Vol. XII, Sofia 1954, p. 186).

A podvorye of the Bulgarian Church was opened in 1948 in the Church of the Dormition *chto v Goncharakh* on Taganka Square in Moscow. One of the podvorye's first deans was Archimandrite Maksim (today His Holiness Patriarch Maksim of Bulgaria). Since his election as Patriarch in 1971, Patriarch Maksim, like his predecessor, His Holiness Patriarch Kirill, has visited the Russian Orthodox Church many times. These visits, like His Holiness Patriarch Pimen's to Bulgaria and the mutual participation of delegations in celebrating the outstanding events of the Sister Churches, have helped to consolidate the unity of the two Churches and the fraternity of our peoples.

Prof. KONSTANTIN SKURAT

(Continued from p. 44)

perspectives for economic and cultural development in Smolensk in the period of the tenth five-year plan.

Then a lecture was given on the international situation, in which the lecturer from the "Znanie" Society gave a detailed picture of the state of affairs and answered the questions of the clergy.

The diocesan meeting adopted a resolution which reflected the full approval of the Orthodox faithful and clergy of the adopted Fundamental Law—the Constitution of the USSR.

A greetings telegram was sent from the diocesan meeting to His Holiness Patriarch Pimen, which said in part: "the clergy of the Diocese of Smolensk, gathered together at a diocesan meeting dedicated to the adoption of the new Constitution of the USSR, send filial greetings to Your Holiness and prayerfully wish you good health, prosperity,

and success in your peacemaking labours for the good estate of the Holy Russian Orthodox Church and of our great peace-loving Motherland and for the preservation of sacred peace throughout the world".

The meeting concluded with the prayer "It Is Meet", and the singing of "Many Years" in honour of His Holiness, our God-protected country, its leaders and armed forces, and all Orthodox Christians.

In the evening the clergy had the chance to see the documentary film "300 Years of the Smolensk Cathedral of the Dormition" and the feature film "Front Without Flanks", which tells of the patriotism of the Orthodox clergy, who helped the Soviet Army and the partisans during the Great Patriotic War.

Protodeacon BORIS GENSITSKY,
Secretary to Bishop Feodosiy

A New Doctor of Theology for the Orthodox Church in Czechoslovakia

The Orthodox Theological Faculty (OTF) in Prešov, Eastern Slovakia, was founded in 1950. Thanks to support from the State and the Church's maternal care of all those who had received a full theological education at the faculty, about 200 became priests.

Among the first students to enter the faculty was Pavel Aleš, now Doctor of Orthodox Theology.

He was born in 1935 in the village of Řimice, Moravia, the son of the Orthodox Archpriest Bogumir Aleš. From his earliest childhood he got used to simple and hard-working ways and to the Orthodox Church life, and together with his family he suffered the difficult years of the German occupation of Czechoslovakia in the so-called "protectorate" of Bohemia and Moravia. During that time the Orthodox Church underwent hard trials and in 1942, after the martyrdom of Bishop Gorazd, she was outlawed completely, and her priests deported to hard labour in Germany. Among those who suffered this fate was Archpriest Bogumir Aleš.

After the liberation, the Aleš family moved to Prague. At that time the possibility of freedom for the Orthodox Church to develop became apparent. With the recommendation of Archpriest Dr. Jiří Novák, Father Pavel entered the Orthodox Theological Faculty in Prešov with the intention of becoming an Orthodox priest. When he finished his course, Father Pavel accepted the suggestion of the Metropolitan Council of the Orthodox Church in Czechoslovakia that he broaden and deepen his theological education at the Leningrad Theological Academy, from which he graduated in 1959, thanks to the paternal care of the Russian Orthodox Church,



**The Rev. Dr. Pavel Aleš,
Archpriest of the Orthodox
Church in Czechoslovakia,
celebrating Divine Liturgy**

with the degree of Candidate of Theology for the dissertation entitled: "The Ecclesiastical History of Zacharias Rhetor as Source Material for the History of the Anti-Chalcedonian Reaction in the East". A separate prize was awarded him for his complete translation of the "Ecclesiastical History" of Zacharias Rhetor. In this way, Father Pavel contributed a new volume to the vast fund of ancient ecclesiastical literature that the Russian Orthodox Church has at her disposal.

He was ordained to the priesthood by His Eminence Metropolitan Ioann (Kukthin) of Prague and All Czechoslovakia on April 10, 1960, after which Father Pavel was made the rector of the Czech parish church in the vill-

age of Chudobín to which several other churches are affiliated (Diocese of Olomouc-Brno).

Father Pavel completed the building of the parish house, repaired the churches, deepened the religious feeling of the parishioners, and took an active part in all fields of the Church's spiritual and peacemaking activities. His efforts were highly assessed by His Eminence Metropolitan Dorotej of Prague, who raised him to the rank of archpriest. As an exemplary pastor, Father Pavel was a member of the Diocesan Council and a delegate to the three Local Councils of the Orthodox Church in Czechoslovakia, and since 1970 he has been a member of the Metropolitan Council of the Church.

Father Pavel has also taken part in the work of many peace meetings and conferences (of the CPC and others) both at home and abroad. He is also a member of the Diocesan Council's Commission on Matters of Peace and a

member of the Committee for the Defence of Peace at the Orthodox Theological Faculty in Prešov.

His articles are published in all the ecclesiastical journals of the Orthodox Church in Czechoslovakia, in the Church calendar, and also in foreign journals, especially *The Journal of the Moscow Patriarchate*. Father Pavel has written more than 150 articles on various themes, including theology and ecclesiastical history. He takes an active part in the preparation of the texts for inter-Church documents, the preparation for the Local Councils of the Church and their documents, theological dialogues, priests' conferences and so on.

In 1971, Father Pavel was appointed lecturer in general Church history at the Orthodox Theological Faculty in Prešov. In a short time he had prepared a series of lectures in ecclesiastical history for the students in the second year at the faculty (*Crkone Deini*—Church History, 11, Prešov, 1973). After the publication of these lectures he started the composition of a course of lectures for the first-year students, which was sent to the printers this year. Father Pavel's own tutor and supervisor was that great expert in the history of the Early Church, Protopresbyter Prof. Vitaliy Borovoi, to whom Father Pavel owes a great debt.

In 1974, Father Pavel was appointed a docent at the faculty, and in 1976 he was made head of the Department of Church History.

In 1977, he took part in the conference of all theological schools in Czechoslovakia, which prepared materials for the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations which was held in Moscow in 1977. Father Pavel's paper was published in the *JMP*, 1977, No. 5. At the end of 1977, Father Pavel participated in the peace conference in Bratislava. Furthermore he was appointed a member of the Faith and Order Commission of the WCC, and takes an active part in its work.

The thesis Father Pavel wrote for the degree of Doctor of Orthodox Theology was called "The Basic Concepts of Orthodox Dogmatics in Their His-

torical Development". He spent five years on the various questions raised by this theme and presented his finished work on June 3, 1976, to the Council of the Theological Faculty for discussion.

The official defence of the thesis was appointed by the Faculty Council for October 6, 1977. His opponents in the discussion were Archpriest Prof. Dr. Stefan Pružinsky and Prof. Andrej Hnidak. Father Pavel gave interesting and exhaustive answers to all their questions. At its next meeting, on October 12, 1977, the Faculty Council declared the defence of this doctoral work to have been "excellent", and, according to custom, ordered the promotional assembly—the solemn presentation of the degree of Doctor of Orthodox Theology—to be held on October 15, 1977.

On the appointed day, the candidate celebrated Divine Liturgy in Czech together with his colleagues in holy orders at the faculty. The solemn promotional assembly commenced at 10 a. m. and was attended by the professors and students, Father Pavel's parents, his wife and family, Bishop Nikolaj of Prešov, Bishop Kirill of Michalovce, workers of the Church from various dioceses, many of the faithful, acquaintances and friends. The dean of the faculty, Archpriest Prof. Dr. Andrej Mihalov, announced to those present the reason for the solemn gathering and requested Prof. A. Hnidak to read out the candidate's *curriculum vitae*. Then came the solemn ceremony of the presentation to Father Pavel of the degree of Doctor of Orthodox Theology and of a gold chain, which was carried out by the prodean, Archpriest Prof. Dr. Stefan Pružinsky. The ceremony ended with a doctoral speech from the new Doctor of Theology.

After the closing prayer hierarchs, his colleagues and all those present warmly congratulated Father Pavel.

The thesis (291 pp. in typescript) is written conscientiously, convincingly and clearly. It is divided into four basic sections. In the first of these the author discusses the basic dogmatic concepts of the early Christian period (pp. 8-71). Particular attention is paid to the explanation of the names of

Christ: Son of David, Son of Man, Son of God, and so on.

In the second part there is an examination from the historico-dogmatic points of view of the Christology of the first three centuries of Christianity (pp. 72-156) and of the basic theses of various Christological errors, along with an analysis of the early Creeds and a synthesis of the basic dogmatic concepts of the Church. Reference has been made to all the most basic theological works, both Orthodox and others.

In the third part, Father Pavel shows the problems raised by the Niceno-Constantinopolitan Creed (pp. 157-243) from the point of view of the complex theological situation that had arisen during the time of its formulation, in the 4th century.

The fourth part (pp. 244-285) is a résumé of all the historico-dogmatic studies that have been made, with a full bibliography.

Archpriest Dr. STEFAN PRUZINSKY,
Professor at the OTF in Prešov

Chronicle of Orthodox Churches

The Georgian Church. With the blessing of His Holiness and Beatitude Catholicos-Patriarch of All Georgia David V († November 9, 1977) a delegation from the Georgian Orthodox Church consisting of Metropolitan Gaioz (Kerashvili) of Tsilkani, Rector of the Georgian Orthodox Theological Seminary, Archimandrite Nikolai Makharadze and Archpriest Amiran Shengeliya was in Prague, CSSR, from September 2 to 18, 1977, to attend the seminar which was held at the initiative of the World Council of Churches on the theme of "The Role and Place of the Bible in the Liturgical and Spiritual Life of the Orthodox Church". At the seminar, Metropolitan Gaioz read a paper entitled "The Bible in the Liturgy of the Georgian Orthodox Church", in which he elucidated the place and the meaning of the Bible in the life of the Georgian Orthodox Church. On September 18, the representatives of the Georgian Orthodox Church took part in the concelebration of the Liturgy. At the ending of the service, Metropolitan Gaioz of Tsilkani greeted the Primate of the Orthodox Church of Czechoslovakia, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, on behalf of Catholicos-Patriarch David V of All Georgia. On September 19, His Beatitude Metropolitan Dorotej received the representatives of the Georgian Orthodox Church.

* * *

The Very Reverend Canon Michael Moore, Secretary of External Church Affairs and representative of the Primate of the Church of England, His Grace Dr. Frederick Donald Coggan, Archbishop of Canterbury and Primate of All England and Metropolitan, was in Georgia from October 3 to 7, 1977. On October 3, the eminent guest was met in the Patriarchal Sion Cathedral in Tbilisi by Metropolitan Iliya of Sukhumi and Abkhazia (now His Holiness and Beatitude Catholicos-Patriarch of All Georgia), Protopresbyter Pakhomiy Oboladze, Archimandrite Nikolai Makharadze and Archpriest A. Beruashvili. On October 4, the representative of the Church of England was accompanied by Metropolitan Gaioz of Tsilkani on a visit to the Tbilisi Kvashvdi Church of St. George, the Didubiy Church of the Most Holy Mother of God, the Church of St. Aleksandr Nevsky, and the Catholic Church of St. Peter and Paul, where ecumenical services

were held in English, Georgian and Latin. In the afternoon, Canon Michael Moore went to the ancient town of Mtskheta, where he visited the Patriarchal Sveti-Tskhoveli Cathedral of the Twelve Apostles, the Church of the Transfiguration in Samtavro and the Georgian Orthodox Theological Seminary of St. Andrew the First-Called and talked with the teachers and students of the seminary. In the evening of the same day he visited the synagogue during the Feast of Sukot and also a Baptist prayerhouse, where prayers were said in Ossetian. On October 5, Canon Michael Moore was received by His Holiness Catholicos-Patriarch David V of All Georgia in his residence. Present during the audience were Metropolitan Zinoviy of Tetri-Tskaro, Metropolitan Iliya of Sukhumi and Abkhazia, Metropolitan Gaioz of Tsilkani, Bishop Georgiy of Manglisi, Bishop Ilarion of Bodbe, Protopresbyter Pakhomiy Oboladze, Archimandrite Nikolai Makharadze, Archpriest Amiran Shengeliya, as well as the interpreter M. Revia and the secretary to the Catholicos-Patriarch, Grigoriy Mshvidobadze. The representative of the Church of England made the purpose of his visit known to the Catholicos-Patriarch of Georgia. The Anglican Church is carrying on a dialogue with Orthodoxy. It is the desire of our Church, he said, that representatives of the ancient Apostolic Georgian Orthodox Church take part in this dialogue. We have many traditions in common. The theological dialogue will unearth the common ground between the Anglican and Orthodox Churches. His Holiness Catholicos-Patriarch David invited His Grace Dr. Frederick Donald Coggan, the Archbishop of Canterbury, to make an official visit to Georgia. In the afternoon, Canon Moore visited the Museum of Georgian Art, where he looked at the gold holdings, and also the Manuscript Institute named after Academician Korneliy Kekelidze, where Prof. M. Shanidze acquainted him with the history of Georgian manuscripts. In the evening, the guest looked round the Church of St. David of Garedzha and the Pantheon of Georgian writers and public figures on Mt. Mtatsminda.

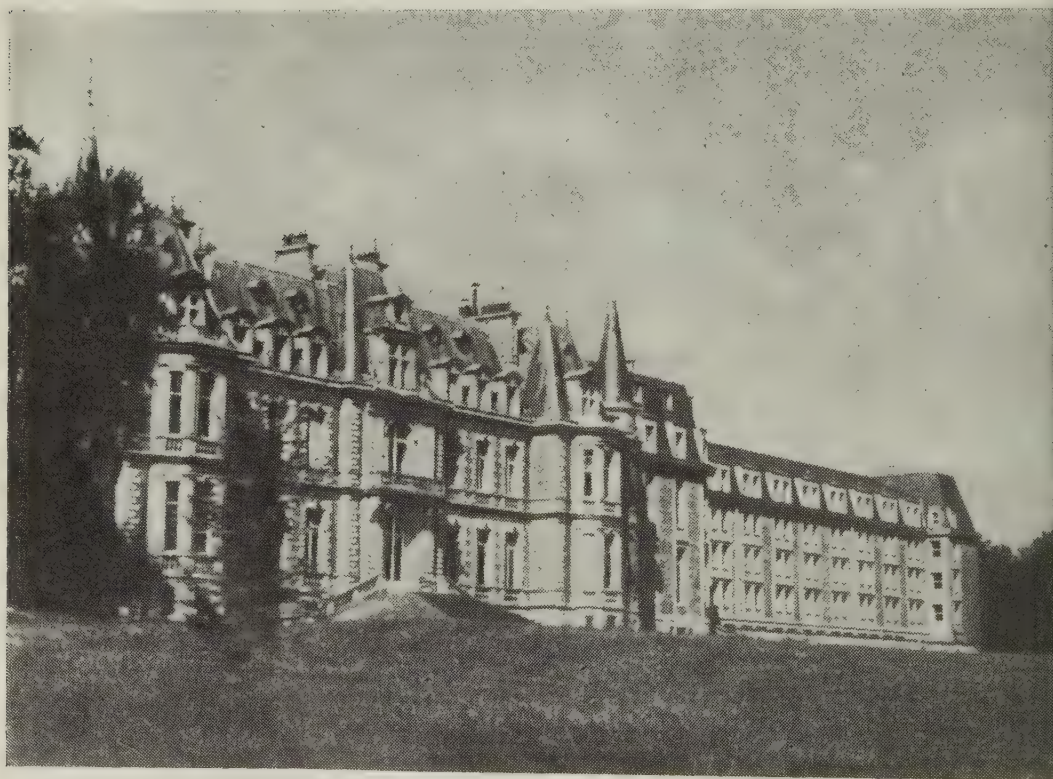
On October 6, Canon Michael Moore was invited by Bishop Ilarion of Bodbe to his diocese, where he bowed in reverence before the tomb of St. Nina, Equal to the Apostles, the Enlightener of Georgia.

MESSAGE OF THE PARTICIPANTS IN THE CEC-CCEE MEETING

We, representatives of the Conference of European Churches and the Council of the Catholic Bishops' Conference of Europe, met together for the first time in Chantilly, France, from April 10 to 13, 1978. We listened to the Word of God and prayed together, we spoke to each other about the concerns of our Churches and countries: the questions of unity and peace, especially in Europe. We feel an urgent need to share with you what we have learned.

We are grateful for the unity granted to us in Christ. We do not fail to take into account the schisms which we have suffered. It is painful that we cannot

go together to the Lord's Supper and cannot give the indivisible witness about our Lord. We confess our sins against the unity and at the same time we admit that the grace of the Lord is stronger than our unsuccessfulness. This gives us strength to strive for the complete unity in Christ. We think and speak about the unity which we are searching in different ways. Yet together we can say that we strive for the free, full and many-faceted fellowship in Christ. This will be a free fellowship since it has its roots in the free grace of God, since it is based on the liberating, redeeming and reconciling act of the Triune God, since it demands a free choice of faith, hope and love. As a



Les Fontaines Cultural Centre in Chantilly, the venue of the CEC-CCEE meeting

complete fellowship it should overcome all schisms and lead to the end result that what has been already granted us. This fellowship is and will be many-faceted. Our Lord unites different members, talents, functions, different local Churches, traditions, forms of spirituality and expression of faith. He unites that what is divided, reconciles those who are at enmity. *He is our peace* (Eph. 2. 14). He puts all Christians under obligation to serve for the unity. He says to each of us: "He who does not gather with me scatters". There is no following Christ without being prepared to unity. Therefore let us do all together that what unites! Let us work together for witnessing the whole Gospel to the whole world with all our might! Let us, following the example of Christ, pray for one another and together with one another for the grace of unity. The more we learn from one another to be the fellowship fully bound by the commitments (New Delhi, 1961) on all the levels of our life, the more are we able to fulfil our commitment to all people around us. As all His gifts and His unity are given *for the life of the world* (Jn. 6. 51), the unity of the Church and mankind, peace in Christ and peace in the world are closely interconnected. There is no peace in Christ without coming forward for peace in the world. Therefore we call our congregations not to underestimate or

push aside the cause of peace in the world. While bearing in mind our being conditioned by non-personal structures, we must discover in ourselves the roots of the lack of peace: in our strive for wealth, power and significance, in our thoughts conditioned by the concept "enemy-friend". Our Lord calls us to get out of the comfortable, but pernicious way and to set off on a more difficult, but promising way of creative love and reconciliation. He Himself went this way ahead of us. He leads us from fear to trust. It gives us strength to call all those responsible to stop the awful increase of the arms race and to replace the balance of terror by the balance of trust.

We ask all those who sincerely come forward for peace and detente, for security and cooperation in Europe, not to lose courage on the difficult way and to make other steps to follow the first ones undertaken in Helsinki and Belgrade. Let us try with all our patience to find new opportunities in the struggle for human rights. Let us strengthen the courage of those who seek the solution of problems without any violence especially there where the acts of violence take place with the reference to confessions. *Now the Lord of peace himself give you peace always by all means* (2 Thess. 3. 16).

Chantilly
April 13, 1978

Historical Meeting in Chantilly

The glory of being called one of the most beautiful and ancient cities of the world fell upon the lot of Paris. In 1952 it solemnly celebrated its 2000th year. It is therefore only natural that the life of the capital of France is imbued with the pulse of history of the past and present. The numerous treasures of world art, the unique Musée de l'Homme, founded a hundred years ago, and the Musée de la guerre, dedicated to the history of the first and Second World Wars, and many historical monuments, all bear witness to this fact.

Paris is also rich in Church history of various eras. A significant event at the turn of the century was the Congress of the History of Religions, held in Paris in 1900, at which more than 300 representatives of countries of Europe, America, Africa and Asia studied the factors lying at the basis of the religious beliefs of Christianity, Judaism, Buddhism, Islamism and other world religions. Comparative study of each of them allowed the participants of the congress to formulate the interesting and profound idea that in its march through history mankind is moving along the path which leads from a mul-

titude of religions to one religion (cf. *Russkii palomnik*—The Russian Pilgrim, 1900, No. 52, p. 899).

And now, 78 years later, the town of Chantilly, near Paris, became the site of a new historical meeting, but this time only of the representatives of one religion—the Christian religion. The importance and significance of this all-Christian forum lies in the fact that for the first time since the Reformation representatives of the Orthodox, Roman Catholic, Anglican, Lutheran, Reformed and other Churches of Europe met in order to discuss in brotherly conversation theological themes of primary importance and current questions of contemporary life. If once upon a time Europe was the cradle of a great Church schism, now she has become the loving Mother of the Churches of her continent, calling on all Christians to unite their efforts and prayers in the achievement of unity of faith, brotherhood of all mankind, and peace.

The meeting in Chantilly, which lasted from April 10 to 13, 1978, has been under joint preparation for several years by the Conference of European Churches (CEC), representing the 110 Churches of Europe, and the Council of the Catholic Bishops' Conference of Europe (Committee Consilium Conferentiarum Episcopatum Europea—CCEE), which at the present time unites the 23 Catholic Conferences of Bishops.

An enormous building belonging to the Catholic Jesuit Order and officially called the "Les Fontaines Cultural Centre in Chantilly" was put at the disposal of the participants in the session in the picturesque surrounds of Chantilly. This Chateau de Fontaines was built by the Rothschild family a hundred years ago. They lived here until 1936. During the Second World War the Chateau housed German Headquarters and after the war the Allies. Then the Rothschilds sold the Chateau to the Jesuits for an insignificant sum as a sign of gratitude for their services to the Jews of the Lyons province during the Nazi occupation. The new owners built a 140 room house, a chapel and a library holding 600 thousand volumes. Up till 1970 Catholic students studied here and then they moved to Paris and



Metropolitan Aleksiy of Tallinn and Estonia (left) and the CCEE chairman Archbishop Roger Etchegaray

it was decided that the Chateau de Fontaines should be turned into a Cultural Centre for the holding of Church social undertakings, meetings and colloquiums.

Opening the First Plenary Session the CCEE chairman, Archbishop Roger Etchegaray of Marseilles, remarked in his speech that Europe was still looked on as the home of Christianity and that people took their guide from her. It was in Europe that various confessions and schisms arose and here too was born the idea of unity. The unity of Christians does not need discussing but resolving. God's commandment on unity is a prophetic promise. The path before us is long. The Transfigured Son of Man opens up a new world, and all creation comes under the sway of the Kingdom of God and we are moving forward to meet it. There is a risk, but

There is also a hope that God will bless our meeting.

Speaking next, the Chairman of the Residium and Advisory Committee of the European Conference of Churches Dr. Andre Appel emphasized that the present meeting had been under preparation since 1973 and was a completely new phenomenon, the like of which had never been seen in the past. He went on to give a brief characterization of the CEC, which represents an unprecedented meeting of East and West. It arose out of the trauma of the Second World War. After the formation of the CEC the Churches of Europe received the possibility of turning to it for advice on ecclesiastical problems and questions of public life. Dr. Andre Appel pointed out the important place occupied as before by the Helsinki Conference on Security and Cooperation in Europe in the work of the CEC. The CEC has already devoted two special conferences to this theme on the basis of profound theological analysis. We are at present involved in working on the problem of ecumenicism and peace in our continent. Our meeting in Channel represents a new aspect and a more universal witness to unity. Here we see high-ranking bishops and representatives of Churches, but there are no heads of Churches. That we will be able to deepen our unity and our understanding of sobornost is a step forward. We want, in the joy of Easter, to meet in love and share the difficulties of the disunity of the Eucharist.

The participants in the meeting listened to the speeches of the leaders of the CCEE and the CEC with great attention and spiritual elevation and saw in this a propitious tone set for the great and profound work to follow at the plenary sessions in groups and sections.

A special article is needed to give a theological analysis of the papers delivered on the first subtheme "Obedience to Christ Demands Unity" (the papers were given by the Archbishop of Westminster Cardinal Basil Hume and by Prof. Nikolai Zabolotsky of the USSR) and on the second subtheme "Welcome the Peace of Christ, Work for Peace in the World" (the speakers were Dr. Werner Krusche of GDR and the

Catholic Bishop of Belgium Emil Josef de Schmedt). Here I would like to draw attention briefly to the other, no less important side of the meeting—the prayers and services held according to the traditions of the Orthodox, Catholic and Protestant Churches which were held daily in the large chapel, which created a special atmosphere of spiritual intensity, recalled the unity of the first Christians who were of *one heart and of one soul* (Acts 4. 32), and served as a vivid illustration of the main theme "The Unity of the Church and Peace in Europe", which seemingly rang out in every service.

On April 10, in the evening, thanksgiving prayer was held in which the participants in the meeting asked that the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with all of us. And in the hymn it was pointed out that, to the question of our brothers: "Where is your God?" each of us should discover His name through deeds of love, unity and peace. Teach us, O Lord, to walk the path of brotherhood. In the Epistle of St. Paul to the Ephesians (2. 13-14, 17), which was then read, we find the words *now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition... And came and preached peace to you which were afar off, and to them that were nigh.* The Lord's prayer "Our Father" was sung by everyone to the music of the Russian composer Rimsky-Korsakov, whose work influenced many foreign composers.

On April 11, in the morning, Archbishop Roger Etchegaray of Marseilles led Mass. Up to forty Catholics, participants in the meeting, concelebrated with him. In the litanies, hymns and prayers there rang out the same Christian leitmotif that we share One God, One Faith, One Baptism, and therefore we must preserve unity of spirit in a bond of peace. O Lord, you unite all that is split asunder and **strengthen unity.** Unite us, O Lord, into one whole in peace and in Your love. Jesus Christ is the path along which Your peace comes to us. Make Your Church the symbol of unity among people and the implement

of Your peace. Bring people of all races and nationalities, bring all groups of human beings together into conciliation. Grant us peace, free us from all evil, come to our help, make us whole and send us the gift of peace. It was pleasant to hear the singing in Greek of "Kyrie Eleison" (Lord, have mercy on us) and the singing of "Our Father". The service ended with a general partaking of Holy Communion by the Catholics.

On April 12 the Rev. Andre Appel led a Protestant service. The Protestant bishops and priests concelebrated with him. The service contained elements of musical accompaniment, general singing and reading from the Old and New Testaments and was marked by spiritual emotionality, an elevated feeling of faith, and care about the needs of the modern world.

On the last day of the session, April 13, an Orthodox service—Vespers, which preceded the Liturgy of the Presanctified Gifts, rang out as, in its way, a finale. The service was led by the head of the delegation of the Russian Orthodox Church, a CEC President, Metropolitan Aleksiy of Tallinn and Estonia, assisted by the author of these lines and the postgraduate of the Moscow Theological Academy, Anatoly Sidelin (both in the capacity of hypodeacons). The choir consisted of the Orthodox participants in the meeting together with Metropolitan Kallinik of Vratsa (from the Bulgarian Orthodox Church). Prof. Nikolai Zabolotsky of the Leningrad Theological Academy conducted the choir. Rimsky-Korsakov's "Our Father" was sung by all those present in the church. At the end of the service Metropolitan Emilianos of Calabria (of the Constantinople Patriarchate) delivered a sermon on a liturgical theme. All the Orthodox participants partook of Holy Communion. Judging by the comments made, the Orthodox service, singing and prayerful spirituality made an enormous impression on our brothers and left the mark of grace on their souls.

Apart from these solemn services, joint prayer, accompanied by general singing and a sermon, was held daily according to confessions, both morning and evening in the chapel. These prayers enriched and inspired us all spiritually and assisted the success of our

meeting. To our own thinker and ecumenical figure, Ya. S. Khomyakov, belong the following fine words about the great significance of Christian prayer: "Prayer," he says, "is as it were the blood that flows in the body of the Church: it is her life and the expression of her life, it is the word of her love and the eternal breathing of the Spirit of God" (Ya. S. Khomyakov. *Tserkovnoye svoistvo i blagodatnaya zhizn*—The Church, her qualities and the grace-endowed life. Moscow, 1910, p. 100).

We believe that through our joint prayers the breathing of the Spirit of God helped towards the successful completion of the meeting in Chantilly which passed amidst mutual understanding, goodwill, brotherly unanimity and great enthusiasm in the discussion of the very important problems that were on the agenda. The participants in the meeting produced profound theological analysis of such cardinal questions as Sobornost, Catholicity, the Eucharist, the authority of God's Word and other pressing problems which demand joint study on the way to Christian unity.

The participants in the meeting also made their Christian contribution to the cause of peacemaking. They paid special attention to the necessity for undertaking new steps in the direction of strengthening peace, detente, safety and mutual understanding and cooperation between peoples in the spirit of the resolutions of the European Congress in Helsinki and the follow-up conference in Belgrade. They spoke out loud and decisively for an end to the arms race, condemned the development of new types of weapons of mass destruction, expressed their support for the proposal for a joint declaration on disarmament which will be put forward at a special session of the UN General Assembly on Disarmament, and called on the Churches to intensify education in the spirit of peace.

On one of the days all the Heads of Churches in France and also the Cardinal of Paris Francois Marty and the representative of the Constantinople Patriarchate, Metropolitan Meletios of Gaul, who last year marked 30 years of archpastoral service, came to Chantilly for a festive dinner. During the dinner

the gathering was addressed with words of greeting by Metropolitan Aleksiy of Tallinn and Estonia on behalf of the CEC and on behalf of the CCEE by von de Pax. His Eminence Francois Cardinal Marty spoke in reply.

At the closing session when a message and two documents had already been adopted, the Chairman of the CEC Presidium and Advisory Committee, the Rev. Andre Appel delivered a speech and mentioned in particular that we would be carrying on our work when we returned to our Churches. Thanks to the joint prayers and worship much had been achieved. This meeting, he continued, has been of great meaning for him and given him special experience.

Then the CCEE chairman Archbishop Roger Etchegaray delivered the closing speech. We will be going our separate ways over Europe, he said, Europe that we are helping. What we have underlined here has far reaching consequences: the event of the meeting is very important. It will help us to go further. The ecumenical path is like the path of Abraham, the man of faith, in the Bible. We are going along this path which is leading us in the right direction. We are responsible before people for the hopes that they place in us. Faith becomes a vital matter. The Church exists for the preaching of

Christ in the world. This morning we heard a prayer to the Lord that He give us the spirit of peace, patience, love, tolerance and mutual service of Him.

The historical meeting in Chantilly ended with a general prayer of thanksgiving. Up to 50 correspondents attended the meeting and it was widely covered in the press and was daily broadcast over French television.

At the session of the Holy Synod of April 19, 1978, under the chairmanship of His Holiness Patriarch Pimen of Moscow and All Russia Metropolitan Aleksiy of Tallinn and Estonia, a CEC President, gave a report on the meeting in Chantilly. The Holy Synod of the Russian Orthodox Church passed a resolution highly valuing the results of the meeting in Chantilly, calling it a major ecumenical event on the continent of Europe, and expressing gratitude to the co-chairmen of the meeting Dr. Andre Appel, Chairman of the CEC Presidium and Advisory Committee, and Archbishop Roger Etchegaray of Marseilles, CCEE chairman, and also to Dr. Glen Williams, CEC General Secretary, and Monsignor Ivo Fürer, CCEE General Secretary, for their labours in the preparation and holding of the current ecumenical forum.

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Professor at the MTA

Responsibility of the Church in the World Today

1. General Premises

The responsibility of the Church and of every Christian in the world today corresponds to what in the New Testament is termed the Christian calling (2 Pet. 1. 10). The Christian calling, as defined by the Apostle Paul, consists in *having one body and one Spirit, one hope, one given grace according to the measure of the gift of Christ*, performing good services in different areas and offices, in all walks of life, as described in the Epistle to the Ephesians (4. 1-12)

Paper read at the consultation of Orthodox Theologians organized by the World Council of Churches from September 24, to 30, 1977, in the New Valaam Monastery in Finland. Abridged—Ed.

Christ". In these and other places in the New Testament we find the foundation of Christian responsibility, of the Church's role in the world, the cornerstone of which is given in the mission of the Founder of the Church—Christ the Saviour, Who said of Himself that *the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mt. 20. 28).

From the above it is evident that the task of Church responsibility and the responsibility of the individual Christian is of a dual nature: the restoration of and in his other epistles. Our "duty to serve" is the central point which links the Christian calling and responsibility. The goal of our calling and responsibility is the "creation of the body of

Church unity in the union of the world (the ecumenical task) and the task of serving the world. This dual purpose also extends to the liturgical life of the Church, the preaching of the Gospel both within and outside her, moral edification, the conduct of every Christian's life, and to much else besides which is contained within the Christian calling.

The God-Man structure of our salvation is apparent in all aspects of the Christian life, and the life and mission of the Church (of Christian and Church responsibility). Divine Omnipotence came down to earth in the Person of the Son of God and the descent of the Holy Spirit, in order to affirm this structure, which in Orthodox teaching is called the Economy of Salvation. It places a firm basis beneath man's cooperation with God, which is carried out in a simultaneous spirit of audacity and humility. There is a need for asceticism, in the broadest sense of the word (not only the asceticism of retirement from the world). Asceticism must be exercised at all places and at all times, in all the breadth and depth of life. This is the true import of the teaching of the ascetics of faith and piety, who laboured and are labouring for the perfection of their own souls and those of others in the East and West, in Orthodoxy, the Roman Catholic Church and the other Churches. There is an unmistakable profound truth from both an individual and social point of view in the words of St. Serafim of Sarov: "My joy, keep thy soul in peace and thousands will be saved around you" (see his discourse with Motovilov). This instruction by one of the Russian ascetics clearly contains both individual and social elements, concerning the responsibility of each individual believer and of the Church, the individual's position before his God and the position of the Church in both her human and divine aspects. Save yourself, that thousands around you might be saved, that many might see and follow your example, your "way of life", that they might reflect and embody the "way of life" and example of the Chief Shepherd, the God-Man Jesus Christ. This is how we should interpret the words spoken by a Russian ascetic of comparatively recent period. The Tabor Light will shine in the

life of the individual Christian if this light shines forth in the Church in divine service, in sermons and in the example set by the clergy, and if it (the Tabor Light) becomes for him the "true light" which "illuminates every man who cometh into the world", which shines victoriously in the dark, a beacon for many "engulfed in darkness", "shaken by the waves of life" (cf. 1 Jn. 5. 9).

The ecumenical interpretation in the overwhelming majority of the materials available today concerns the horizontal service in the contemporary world. The world is increasingly becoming the object of Christian responsibility. What are the implications of this for the Orthodox consciousness? What is the position and the role of the Orthodox Church in the general Christian responsibility?

Presumably the general premises remain the same as they were at the time of Christ and the Apostles, of the early Christian era of the Holy Fathers and Teachers of the Church, within the framework of Byzantine and mediaeval history, and in the areas which preceded our own, the ages of slavery, feudalism, capitalism, and now of socialism—these specific stages in the development of human society, which have undoubtedly brought into prominence their own special problems of Christian service. However, in every one of these ages, God descends in the Holy Spirit, and in each of them the Christian, if he is a true successor of his Teacher and Lord in deed as well as word, is called upon to perform the same work of salvation—to save himself and save many around him, trusting in God and constantly praying for the strength of the Holy Spirit.

Preserving in their hearts and minds the immutable standard of Christian behaviour, the Churches and all Christians are able to face contemporary world fearlessly and offer it their responsible service. The reality of the Church and the reality of the world, the tasks of the Church and the tasks of the world must not be confused in this process. At the same time their distinction must never be allowed to acquire the status of alienation. The one plan constantly intersects the other. What is truly important is to find the most con-

structive areas for the application of Christian service and Christian responsibility aimed at universal improvement and salvation.

2. The Church—the Leaven of the New Life

The Church will clearly be able to fulfil the mission with which the Lord has charged her of being the *salt of the earth* and the *little leaven* which provokes fermentation throughout all the variety of life, if she acts in accordance with her true identity, i. e. if she is in truth the Church, the body of Christ, gathering her members together with Christ and in Christ for the Kingdom of Heaven. The organic, inner connectedness of the Church and the community (*koinonia*), of concord (*symphonia*) and sobornost (*synagoga*) on the basis of faith, hope and love, in addition to the discipline established by the Apostles and the Holy Fathers are undoubtedly necessary to ensure that the torch of the Church is firmly placed in her eternal Foundation—Jesus Christ, our Lord and Saviour, and that her light is not disturbed by the blowing of winds from outside. The identity of the Church is of especial importance in this contemporary age of secularization.

A vital factor of Church identity is the living sensation of the connection between the Terrestrial and Celestial Churches. Whilst the Terrestrial Church exists in a state of eternal struggle, of dispersion and wandering, the true basis for spiritual stability, the basis on which the actions of the Terrestrial Church rest, is provided by the Celestial Church, which is in a permanent state of sensation of the energies of the Holy Trinity, and in which the Most Pure Mother of God, the Heavenly Incorporeal Forces and the host of saints intercede before God with their unspoken entreaties for all Christendom. Faith, hope and love find expression in the Christian's realization of his participation in the Celestial Church through his prayers to the Mother of God and the saints, the helpers and intercessors, the patrons of churches and of believers. This participation is symbolized by churches, which are ever-sacred shrines; by holy images (icons), relics, such as

the Cross, and saintly remains by means of which the earthly is elevated to the heavenly and the heavenly descends to the earthly (see the canons of the Seventh Ecumenical Council); by such sacred things as holy water, artos, antidoron, blessed willows (palms in the West) and fruits; by the lighting of candles before icons and other liturgical rituals (rites), and, finally, by the vestments of priests and other servers. The outer signs of this interconnection, which we have listed here, are not perceived by the believer as something merely customary and hallowed by tradition. By assisting the mystical elevation from the earthly to the heavenly they instil a conviction of the value of material creation in the eyes of God, in the possibility, and even necessity, of using earthly things spiritually for true divine service, and affirm the truth of the Incarnation of God, in which the heavenly is unconfusedly, unchangeably, indivisibly, and inseparably united with the earthly.

We should mention in this connection the agreement recently reached within the framework of the mixed Orthodox-Old Catholic Theological Commission on the veneration of the Mother of God. This agreement is an extremely encouraging sign for the ecumenical movement (see Documents of the Mixed Theological Commission published in *JMP*, 1978, No. 3, p. 58).

The liturgical life of the Church reflects the organic unity of earthly and heavenly divine service which represents the bestowing from above of the gifts of grace of the Holy Spirit and their assimilation on earth. There are many passages in the liturgical offices devoted to the earthly needs of the worshippers, to peace, brotherly love, serving one's neighbour, prayers for success in one's earthly labours, for prosperity, etc. When he attends a prayer service in church the Orthodox Christian brings all his needs to the Throne of God and he departs from church inspired, cleansed and directed towards service in his earthly life in the spirit and with the strength of the Christian calling.

Prayer constitutes the purpose of liturgical life. Prayer leads to a truly

Christian life in the family, in society, and in the state—a life filled with the joy of the Holy Spirit, with love for one's neighbour and good will towards men.

The culminating point of liturgical life is the Eucharist. This is not merely a sign or an image, not merely a recollection (*anamnesis*) and not merely an invocation of the Holy Spirit (*epiclesis*), but the real reception of Christ, the real union with Him through the partaking of the Holy Sacrament of His Body and Blood, which, depending on the state of the recipient, objectively act either by "remitting sins" and bringing him "to life everlasting", or to "judgement and condemnation" (from the Prayers Before Communion). This truth is deeply instilled in the consciousness of the Orthodox believer. For this reason he goes to Holy Communion with the fear of God and with faith, after preparing himself through fasting, prayer and confession of his sins. The administration of the other Sacraments—Baptism, Chrismation, Penance, Holy Unction, Matrimony, Holy Orders, as well as the holy rites such as the blessing of water, in which the grace of the Holy Spirit acts in accordance with the faith and the prayer of the officiant and the recipient, is no less instrumental in affirming the connection between the Celestial and Terrestrial Churches, and the actual penetration of the heavenly into the earthly in the Church.

The recent and as yet incomplete dialogue in the ecumenical movement on Baptism, the Eucharist and the Priesthood is evidence that the theme of the actual relation between the heavenly and the earthly allows for further development. May God grant that this dialogue result in universal Christian understanding, which is vital for the unity of the Church and the strengthening of her identity (see the Report of the Holy Synod Commission on the Consensus on Baptism, the Eucharist and the Priesthood, in *JMP*, 1977, No. 7, p. 58).

An equally important sign of Church identity is the proper priority of relations in the Church community. The members of the Church possess different charismata and perform different

services, as is stated in the Epistle of St. Paul to the Ephesians. In the Church as a social institution the hierarchy, the monastic community and the laity—men, women and children—share in the different charismatic gifts; take part in the discussion of various questions, in divine services, in the Sacraments, in education, and in administration, each according to his innate talents and the prevailing order, without which any social organization, especially of a religious and ecclesiastical nature, is unthinkable (cf. 1 Cor. 14. 33).

The particular features of the specifically human arrangement of life leave their imprint on the ecclesiastical service of men, women and children, who assimilate particular charismata according to their sex and age, this being in no way discriminatory, but on the contrary the wisdom of Divine Economy (whence the objection to women priests, which by no means excludes them from the sphere of active ecclesiastical service, in which they are often irreplaceable).

In the Orthodox Church (just as in other Churches of the Apostolic Succession) continual transmission of the grace of the priesthood through ordination with the invocation upon the ordainee of the descent of the Holy Spirit Who "healeth the infirm and completh that which is wanting", is vital to the celebration of the sacred acts and the ministry, for the triple ranking hierarchy in which the bishop, the priest and the deacon possess special gifts of grace and their own specific assignments in ecclesiastical service, constituting the order of ecclesiastical election, of assignment, and of the blessing of grace. This is yet another manifestation of the corporeal spiritual nature of the Church. Orthodoxy accords exceptional significance to the visible sign of the transmission of grace and the function of the Church in the Sacrament of Holy Orders.

The social nature of the Church requires her conciliarity or sobornost in the sense that she lives and acts collegially, starting at the level of the parish community and extending into regional communities and forming the

national and cultural fellowship of the Local Church—a self-sufficient and sovereign unit which decides questions of her own being, organization and activities at her Local Council, her highest ecclesiastical organ, which invests authority in the inter-council synodal structures, the councils of priests under the regional bishop and the administrative organs of the ecclesiastical communities.

The Local Churches may convoke pan-Orthodox councils, and during the interim periods maintain sisterly relations with one another in joint divine service, mutual exchange of messages and other forms of conciliar activity.

What should be noted further is the vital feature of the identity of the Church which is the particular style of Christian life.

The discussion recently held in the ecumenical movement of the “new style of life” was not sufficiently concerned with the traditional, too often ignored the life-style of the believers themselves: the necessity for abstinence (fasting), moderation in all things, including speech, patience in adversity, obedience, humility, neighbourly love, mercy, self-sacrifice, and other virtues of Christian behaviour, which are so characteristic of and demanded by the New Testament. The traditional Christian life-style is the true “alternative life-style”, which we must keep to. And if the Church is to be the leaven and model of righteousness and responsibility in communal life and of a stable society, she must firmly preserve—and where they have been lost or forgotten, restore—the norms of true Christian conduct in the individual life of believers and in the organically interconnected community. A sense of duty and responsibility, self-restraint and whole-hearted commitment to service, total participation in the membership of the community and the maintenance of order, in addition to other elements which characterize the self-awareness and life of the followers of Christ, must be fully manifested in the contemporary world and form a picture identical to that of the Church—the body of Christ—herself.

Thus the Church is indeed capable of becoming the leaven of our new life.

3. Solidarity in Service

While affirming their identity the Church and all Christians cannot at the same time remain unaware of their place in the world. The world is not something apart from the Church, or something which does not concern the Christian individuality. The Churches and individual Christians are called upon to serve the world, keeping in mind universal salvation proclaimed by Jesus Christ, and to serve through their faith, through the realization of their love and hope for an ever greater awareness and perfection on the path towards the final goal, the Omega of existence.

While considering the world we must not lose sight of Divine Providence and our need for self-improvement. Divine Providence directs the development of the world forwards and upwards, inspiring movements which ensure the growth of awareness and perfection. The ways of Providence are inscrutable, but we know that they do not involve hopeless stagnation, nor chaotic, arbitrary processes, nor, least of all, degradation and destruction. The call to self-perfection is aimed at the activity of man, towards making him, as stated above, the co-worker with God.

While giving top priority to the highest values and ideals, and generalizing and concentrating the elements of existence in the highest categories of the growth of awareness and self-improvement, which are the true attributes of the Christian, he must retain a precise sensation of reality. Because for the Christian consciousness it consists, first of all, in the dual perception of the world—as the world for the sake of which the act of salvation was accomplished and over which God extends His all-vanquishing love (Jn. 3. 16), and as the world which abides in evil (1 Jn. 2. 15-16), and, secondly, belief in the omnipresence of the Holy Spirit (Jn. 3. 8). If God through His Son Jesus Christ *loved the world*, despite the fact that it had fallen from grace, then surely Christians must also love it for the creative, constructive processes which are taking place in it, at the same time rising against the sin of the world, i. e. against the lust of the

flesh, of the eyes, and the pride of life (1 Jn. 2. 16) ? And likewise they should in practice support all constructive acts, which raise the world to a higher level of consciousness and perfection in the belief and the hope that these display in some manner or other the creative and providential strength of the Holy Spirit. We should in practice resist any manifestation of sin, which leads to the destruction, impoverishment and suppression of human consciousness, and to the restriction of perfection, reducing the latter to naught, or degrading it utterly. In the process we should remain aware of the spiritual, moral, cultural and material values of the world, bearing in mind the mystery of the Incarnation.

The role of the Church as such can be reduced to that of spiritual and moral inspiration, solidarity with the good phenomena of worldly life, and prayer for the extirpation of evil. A considerable responsibility resides with the members of the Church, who are at one and the same time the members of the body of Christ, and citizens of the world, directly involved in the changes taking place in it, and in activities at all levels of our rapidly developing existence.

The dialogue of the existing faiths and ideologies was begun by the World Council of Churches. We wish it every success in its development in this sphere of its service to the world. It would perhaps be appropriate to refer here to the series of inter-religious meetings held on the initiative of the Russian Orthodox Church, which have achieved encouraging results in these areas. In particular the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia, was an extremely representative assembly of more than 650 participants belonging to different religions and from 107 different countries. It was only natural that this world conference, which did not address itself to problems of a religious-dogmatic nature, found a remarkable and extremely reassuring unanimity in its opinion of the moral bases of global religious service in those areas under discussion. Love and hope are

proclaimed equally by all religions. Each affirms the dignity of man and the necessity for individual and social perfection. The practical consequences which issue from the moral fundaments, in particular with regard to peace, disarmament and justice in international affairs, were unanimously supported by the conference and expressed in the concrete proposals addressed to all religious people and all the world's governments.

Such experiences assure the possibility of solidarity and cooperation among different religions in the vital areas of world development today.

When we speak of solidarity we mean that Christians and other religious people perform their service to the world in certain political and socio-economic structures. It is an over-simplification to bandy about the terms "rich" and "poor" nations, since such qualities are relative. The time has come to look the truth in the eye and to assess the capitalist and socialist paths of development, with their possibilities and prospects for the solution of problems facing the world, bearing in mind the one and only Earth, upon which we stand, our common habitation. There are political and socio-economic structures supported by certain ideologies which avoid the convergence that threatens their fundamental principles. Church societies must reckon with this if only by dint of the fact that their members belong to these structures.

As for the service of the Churches and their members in the socialist world we should note that there is a definite view of such responsible service within the framework of developing socialist society on the part of Christians and the Churches (and in the first instance of the Russian Orthodox Church). It depends on the social homogeneity of the believers who constitute the Church communities, the growth of their social and religious awareness, the concurrence of their Christian convictions with the ideals which advance socialist development, and on the extent of their participation in socialist construction. Undoubtedly, the specifics of their service may vary depending on the character of the

Church structure and other external factors. Thus, the new Constitution of the USSR, discussions of which naturally involved the participation of believers, marks out the paths of further democratization, at the same time calling for a more responsible service. There is no doubt that the Churches of the socialist countries, including the Russian Orthodox Church, are capable of taking upon themselves such responsibility, which cannot fail to be in full harmony with the general direction of socialist development. In socialist countries there cannot in principle be any obstacle to religious and non-religious cooperation in the attainment of such beneficent objectives as the construction of a new world, a new society, a new life-style, more just and acceptable to all, involving the responsible participation of all its members, a society which is more stable in its planning and production, its consumption and rational use of resources, in its conservation of nature, a society which is more open to the use of spiritual, moral and material values for the good of mankind.

4. Responsibility in Practical Service

Thus, the theme of a "just and stable society, with the responsible participation of its members" now shifts to the foreground in the ecumenical dialogue. What can the Churches contribute towards the growth of such a society, or rather, of such societies?

Above, we attempted to demonstrate how the Church can become the leaven and model of new relations, if she is true to her identity. In such a case she may be the leaven even though she represents an alternative life-style. But in what sense and in what manner can this desire be realized?

In herself the Church is not meant to be a model of a political or socio-economic earthly society—"the Kingdom of God on earth" in a juridical, secular framework. She is not called upon to organize socio-economic and political structures. But she can, being a leaven in the full sense of the word, i. e. containing in herself the seeds and shoots of the desired new society, assist or sympathize with certain social, economic and political structures in the de-

velopment of those elements which she regards necessary for the general attainment of perfection. She can edify and inspire her members to take an active part in the construction of the desired societies, which does not exclude the influence through God's people on the surrounding reality by means of the formation of public opinion, through solidarity. These conclusions proceed from the view of the Church as something comprising both the heavenly and the earthly, as an institution of salvation, as a place where constantly, both in the present and the future, there is a possibility for free sonship for decisions of a more adequate and insistent nature. It is surely in this light that we must see the objective of the ecumenical movement in its search for just and stable societies, with the responsible participation of their members.

The quality of life and the new life-style essential to the desired world society may have been discussed in the ecumenical dialogue but they have not yet been sufficiently clearly defined in a way that would be applicable to different situations.

While talking of responsible practical service we must keep in mind the positive and negative realities of life in the modern world in its generalized form and concrete manifestations—realities which are compatible with the Christian views of good and evil, of sin and virtue.

There are positive aspects of contemporary development which inspire good will in people's activities. Within the framework of the UN constructive propositions are being elaborated for their realization by the states and the whole family of mankind for the good of the contemporary world and its future. This lends cooperation between the WCC and the UN added significance, and hence proceeds the Church's duty to support the UN's actions and its agencies for the strengthening of justice and peace.

An extremely positive role has also been played by the conclusion of the Helsinki Agreements. The Ten Principles of Helsinki, considered in their indivisible wholeness, constitute the fundament of the new order of life not

only in Europe, but throughout the world.

A number of inter-state talks, such as those between the USA and the USSR on the limitation of strategic offensive weapons, or the Vienna Talks on the reduction of NATO and Warsaw Treaty forces in Central Europe also represent a step forward on the path towards detente, and, therefore, towards a more just and stable character of international relations.

The establishment of animated communication, the exchange of objective information and cooperation in different spheres of action will undoubtedly assist the formation of public opinion as well as activities directed towards true progress, placing emphasis on that element of the theme under review in the ecumenical movement which is known as "responsible participation". It is vital that this participation should indeed be responsible and constructive.

An indispensable role in the formation of the new man is played by educational and instructional institutions and, in the first instance, by all mothers, whose charisma has always been, and is now in particular, supreme above all charismata. At the Moscow conference of religious workers the Bulgarian lady delegate Stefanka Petrovna made the following memorable statement: "All mothers must rear their children in such a way that the word 'peace' occupies the second place in the hearts, after the word 'mother'". Maternal love and the careful inculcation of the best ideals in the heart of her child has as its highest example the selfless love of the Mother of God for Her Divine Son. This is why the Orthodox Church places such significance on the veneration of the Mother of God.

But there are many negative factors in contemporary life alongside the positive. There is a growing tendency in certain world circles to resist the existing socio-economic and political systems and to act in defiance of the movement towards detente, and to thwart the peace policies and peaceful coexistence of states. The stronger such resistance the harder it is to find solutions to the problems of justice, universal participation and world stability.

The nations of the world, sad to say, are becoming more heavily armed, a process which demands senseless expenditure of financial, human and natural resources. The threat of a new war is growing, and, in particular, it is receiving fuel from the dangerous machinations with the neutron bomb. Nature, mankind and all creation are as a result being subjected to an increasing threat of annihilation.

Disease, hunger and poverty are rife in the Third World. They are also encountered in so-called rich countries.

There is no need to proceed any further. The ecumenical documents, the programmes of the WCC, the CEC, the CPC and other Christian organizations speak amply of facts and factors nurtured by sin in the world today.

The practical responsibility of the Churches in the search for a just and stable society with the responsible participation of its members includes the following fundamental points:

- to advance detente in international relations and to encourage and bless cooperation among all peoples and states in the reduction of tension, in the resolution of the urgent problems of peace and development;

- to promote disarmament, including the prohibition of nuclear weapons and the exclusion of the actual possibility of the development of new systems and means of mass destruction;

- to assist actively the members of the Church to develop and establish the New International Economic Order, which would ensure just relations among nations and an adequate development of the Third World;

- to assist the establishment of effective means of control over the activity of international corporations;

- to support the planning of technological progress which is aimed towards constructive goals, including the peaceful use of nuclear energy and the discovery and exploitation of new sources of energy;

- to propagate true information aimed at strengthening trust and friendship among nations;

- to cooperate in the implementation of world programmes aimed at the elimination of hunger, poverty and disease;

to assist the real safeguarding of the rights of man, something that must be accompanied by people's awareness of their own obligations to themselves and their consciences, to their neighbour, society, the state and the international family of mankind.

These and perhaps other requirements bearing on Church responsibility must be given priority. And we believe that only by observing them will it be possible in our time to help bring about the proper organization and the correct understanding of a just and stable society with the participation of its members.

In conclusion we will cite the words of the Apostle Paul, which are our best instruction with respect to Church responsibility. In the Epistle to the Romans the Apostle writes: *...yield your members servants to righteousness unto holiness.... For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord* (Rom. 6. 19, 23). Church responsibility in the world today consists in distinguishing what is sinful from what is God-ordained, in placing our thoughts, decisions and actions at the altar of sacred deeds.

Prof. NIKOLAI ZABOLOTSKY

CHRONICLE

On October 31, the British Council of Churches gave a reception in London in honour of the participants in the meeting of the CEC Presidium. Afterwards the participants in the meeting of the CEC Presidium met with prominent leaders of the British Council of Churches and religious circles of England.

Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC and Vice-Chairman of the Presidium and Advisory Committee, took part in the work on behalf of the Russian Orthodox Church.

On October 30, in London, Metropolitan Aleksiy and Metropolitan Antony of Suzhzhon celebrated Divine Liturgy in the Dormition Cathedral.

* * *

The first Consultation on Militarism, organized by the Commission of Churches on International Affairs of the World Council of Churches, was held in Glion, Switzerland, from November 13 to 18, 1977. Over 40 representatives of many countries of the world took part in the consultation, which was held under the chairmanship of Prof. Anwar Barkat of Pakistan. On behalf of the Russian Orthodox Church were Metropolitan Hilarion of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Prof. Nikolai A. Zabolotsky, learned secretary of the WCC Programme Unit II "Justice and Service".

The consultation heard the following reports: "Why Ecumenical Concern on Militarism?"—by Prof. Anwar Barkat; "The Issues Today"—by Dr. Michael Klare; "Problems of Militarism—Some Theological Perspectives"—by Dr. Wolfgang Huber of West Germany.

The major part of the consultation was carried out in three working groups: (1) International Factors of Militarism. (2) Inner Factors of Militarism. (3) Social Factors of Militarism.

Each of the groups prepared a report on the work done and made proposals concerning ecumenical activities in the field under consideration.

The consultation worked out an action programme for the involvement of Churches in the struggle against militarism. In the course of the consultation its participants expressed their great concern about the irrepressible growth of arms

and the continuous development of new types of weapons of mass annihilation, in particular, the neutron bomb.

From December 10 to 14, 1977, at "Le Cénacle" ecumenical centre in Geneva, the first session of the consultation of the members of the WCC Faith and Order Commission, representing the Churches from the socialist countries of Europe took place.

The consultation discussed possibilities for elaborating together the theme "Give an Account of the Hope That Is in Us" (1 Pet. 3. 15).

It was decided to go on studying this theme and to discuss the findings at the second session of the consultation early in March 1978 in order that an agreement may be reached on the materials available on the theme, and then to submit the joint contribution to the plenary session of the Faith and Order Commission which will be held in Bangalore, India, in August 1978.

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Protopresbyter Prof. Vitaliy Borovoi, a member of the Permanent Committee of the Faith and Order Commission, took part in the consultation on behalf of the Russian Orthodox Church.

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From December 11 to 15, 1977, at the ecumenical centre "Le Cénacle", the first meeting of the Advisory Group of the World Council of Churches' new programme coordinating the work of all the WCC Programme Units and sub-units in the study of "The Just, Participatory and Sustainable Society" took place.

The group was formed by the WCC Central Committee to fulfil the decision of the 5th Assembly in Nairobi.

The Advisory Group considered the plan of work for 1978 and discussed possible directions of its future activities. The next meeting of the group is planned for the autumn of 1978.

Protopresbyter Prof. Vitaliy Borovoi, a member of the group, presented a report on the main theological foundations in the study of the theme.

From December 15 to 18, 1977, the same ecumenical centre in Geneva was the venue for an ecumenical colloquium on the theme, "Theo-



VLADIMIR LOSSKY

We remembered Vladimir Lossky on the occasion, last February, of the 20th anniversary of his death, and in June, of the 75th anniversary of his birth. Interest in the theological heritage of this remarkable Orthodox thinker has reached an unprecedented height, moreover not only in the Russian Orthodox world but in the West as well: his writings have become widely known in Roman Catholic, Anglican and Protestant circles. Leading Western theologians have assessed his works highly on many occasions. The re-publication of his writings in French and English shows that his theology is pertinent to the day.

By devoting his entire life to acquainting the West with the theological tradition of the Orthodox Church, Lossky took his place amongst those servants of God who form the foundation of the union of Christ's Church—both in spirit and in truth, on the basis of the single patristic tradition and on the basis of a live and creative reinterpretation in modern historical conditions of the essentially unchanging and stable principles of faith of Universal Orthodoxy. Whilst he always kept to his principles in the face of the recent dogmatic and canonical errors of the Western Churches, Lossky at the same time sincerely welcomed dialogue with both Roman Catholic and Protestant theologians, which he conducted with his characteristic broad-mindedness, endeavouring above all to turn his Western colleagues' attention to the common theological heritage of the Holy Fathers, which even now unites the separated Churches, and, in addition demonstrated to his fellow theologians the profound Orthodox roots of the theological concepts of Western Orthodox thinkers. An exceptional merit of his own theology was his ability, with his outstanding historical and cultural erudition and

extensive knowledge of Eastern and Western theological traditions, to view Orthodoxy, as it were, through the prism of the Western religious mind, enabling him to bear witness to the West, in a way that was at once lucid, organic and convincing, and often in the terms usual for Western theology, of the intransigent catholic truth of the Eastern Church.

* * *

Vladimir Nikolayevich Lossky was born on June 8, 1903, Holy Spirit Day, in Göttingen, Germany, where his father Nikolai Onufrievich Lossky, a noted Russian philosopher, was living with his family pursuing his studies at the university.* Lossky's mother—Lyudmila Vladimirovna—was the daughter of the founder and principal of M. N. Stoyunina's Gymnasium for Girls, a well-known institution in Russia at the time. She helped her mother in the office. The Losskys' St. Petersburg flat, like that of the Stoyuninas, was on the school's premises, and their close links with the school considerably enlivened the Lossky family's life, occasionally bringing moments of anxiety, and providing rich food for the imagination and inquiring mind of their growing son.

The Losskys as a family were well known for their progressive attitude and fairly sceptical view of the already decaying Russian autocracy, and it was from his own family that young Lossky acquired the fundamentals of his sober attitude to history and healthy democratism.

Vladimir received his schooling in the Shidlovskaya Gymnasium and then the Stoyunina, where co-education was

* This biographical sketch of Vladimir Lossky is compiled from the two documents on him we have at our disposal: (a) the memoirs: "About His Childhood and Youth by Vladimir Lossky's Parents", confirmed by his brother, Boris N. Lossky; (b) the biographical data (brief résumé) in the memorial publication of the "Messager de l'Exarchat du Patriarche russe en Europe occidentale", 1959, Nos. 30-31.

introduced after the Revolution. He then entered the historico-philological faculty of the university, where he attended the lectures of such famous professors as I. M. Grevs, O. Dobiash-zhdestvenskaya and L. P. Karsavin. However, when, in 1922, the Losskys emigrated, he continued his education at the Charles University in Prague under the supervision of the prominent Russian archaeologist N. P. Kondakov. It was there in Czechoslovakia, in the small town of Zbraslav, near Prague, that the young historian delivered, in 1924, his first paper (at one of the so-called Zbraslav Fridays—gatherings of Russian scholars working and living abroad) on St. Francis of Assisi, a mark of the interest which Lossky had already developed in Western religious experience.

He completed his higher education in Paris, at the Sorbonne. There he attended the lectures of the famous Prof. Etienne Gilson, and became seriously interested in mediaeval philosophy, an interest which was to have a decisive influence on his own life path as an Orthodox theologian, who was always openminded and ready to meet the West. He continued to attend Gilson's lectures whenever possible, either in the Sorbonne or the Collège de France, right until the outbreak of war, and then, after the war until Gilson departed for Canada. It was here, at the Sorbonne that Lossky became friendly with the well-known mediaeval scholar F. Loth, thanks to whom Lossky started working on the *Bulletin du Gange* in 1927.

Lossky then developed a special interest in the mystico-theosophical teaching of Meister Eckhart, an interest which he eventually channelled into a major study, on which he worked until the very last day of his life.

1928 was a significant year for the young theologian for two reasons: first, it was the year of his marriage to Magdalene Shapiro, "a woman of mind and heart" (as O. Clément writes of her in his book *Another Sun* [an autobiography of a spiritual life], Paris, 1976), who was his close associate in his service to the faith; and secondly, he joined the St. Photius Orthodox Brotherhood, founded at the Three

Hierarchs Podvorye in Paris. Young Lossky regarded the St. Photius Brotherhood as an Orthodox order whose purpose was to bear witness to the West, and above all to France, of Universal Orthodoxy, "traces" of which are to be found to this day in the Gallic tradition of Christianity in France.

In the 1930s Lossky, by now a mature theologian, despite his comparative youth, started to take an active part in the complex life of the Orthodox Church in the West. Thus, in 1930-1931, when a part of the Russian émigré community, led by Metropolitan Yevlogiy, left the jurisdiction of the Moscow Patriarchate (for purely secular reasons), he was one of the most irreconcilable opponents of this schism, remaining in the ranks of the small group of Orthodox believers, who continued to pay canonical allegiance to the Russian Mother Church.

Soon Lossky entered upon a private correspondence with the Locum Tenens of the Patriarchal Throne, Metropolitan Sergiy (thereafter His Holiness the Patriarch), for whom he always felt the deepest respect as both the head of his Church and as a man "able to perform a task beyond all human power" [I, p. 264]. The pretext for this correspondence was the publication in Paris, in 1933, of a book by Archpriest Sergiy Bulgakov, *Lamb of God*, which contained a number of errors in its interpretation of the dogma of the Incarnation, due to the then fashionable (and, sadly, more often than not misinterpreted) sophiology.

We know that Lossky was profoundly upset by his awareness of the errors made by Archpriest Sergiy Bulgakov, a philosopher and theologian for whom he felt great respect and whose theological intuition he valued highly. However, when he saw the danger of "Christian pantheism" implicit in Bulgakov's Sophianic system, Lossky began his fight with the "Sophians", which resulted in 1936 with the publication of his first major, albeit slender, book: *The Dispute about Sophia*. At Metropolitan Sergiy's request he sent him a detailed account of the course and nature of the theological dispute on this matter, and received a prompt re-

ply from the metropolitan condemning Bulgakov's Sophianic errors.

There is an interesting review of Lossky's book by the then superintendent of the patriarchal parishes in France, Metropolitan Yeleveriy (in a letter to Metropolitan Sergiy, now in the archive of the Moscow Patriarchate): "the book is good, powerful and solid" and "has evoked the praise of Father Bulgakov himself for the author's erudition", and he expresses his regret that the latter "is not more closely concerned with theological problems". This book is indeed an outstanding landmark of Russian Orthodox thought (regrettably still not accorded due recognition). It is outstanding for the sobriety, sometimes even harshness of his theological definitions, which is combined with a youthful insistence, bordering on fervour. In later life Lossky admitted to his friends that if he had written the book then he would have considerably toned down its harshness and "belligerence". Shortly before his death in conversation with the Western theologian, Louis Bouyer, he expressed his concern, now that time had sufficiently mollified the polemic, something which, incidentally, he did not in the least regret, to render its due to all that was of value in the position of his opponent, whom he had so cruelly criticized [2, p. 91].

Lossky's correspondence with Metropolitan Sergiy continued afterwards too, during the period of the young theologian's participation in the movement of the St. Irenaeus of Lyons section of the St. Photius Brotherhood to create a Western Orthodox community, which resulted in the acceptance into the bosom of the Orthodox Church, in 1936-1937, of the religious group led by Monseigneur Vinart, with retention of their Western rites.

The 1930s were at the same time for Lossky a preparatory stage for the major task of his later years: acquainting the West with the theological wealth of the Orthodox East. During this decade only the first two publications of this project issued from his pen, devoted to St. Dionysius the Areopagite [3]; all his time was taken up by his preparations, by his profound study of Eastern and Western patristics (pri-

marily of the works of St. Dionysius the Areopagite, St. Gregory Palamas, St. Thomas Aquinas, and Meister Eckhart).

As a theologian Lossky attained full maturity at the time when his beloved France, his adoptive homeland, was suffering the terrible afflictions of World War II. He was profoundly upset by France's defeat, and having received French citizenship in 1939, he endeavoured with all his might to enter the army. In his pursuit of any unit of the retreating French Army and with the constant hope that France would eventually rebuff the enemy advance, he traversed the whole of France almost to Bordeaux.

The vision he saw of the total destruction of the country and the spiritual abasement of the French people found reflection in a story he wrote shortly afterwards "Seven Days on the Roads of France", which is remarkable for its literary merits, and, most important, is permeated with a profoundly Christian spirit in its interpretation and evaluation of the historical situation in Europe, plunged into the daibolical mire of misanthropic fascism. The horrors he had witnessed only intensified his faith in Divine Providence as manifested in the reality of human history. In his conclusion to the story he writes: "As I walked the last kilometre of my journey the infinite weariness of the roads of France pressed upon me with all the sorrowful weight of all that I had seen on them. The grief of hunger and thirst, heat and rain, despair and hope, death from starvation and death by violence, the horror of bombing and the flight from death, of open spaces and refuges, the madness from panic and reckless courage, of total defeat and superfluous words, of the majesty of tears and the majesty of humility, of violent cruelty and meek human concern, of solitude and solidarity, of the sadness of walking and waiting, of arriving and departing, of beginnings and ends.

"I left behind me all these sorrows, these horrors, the grandeur and sadness of the long roads, but there remained in me a nostalgia for the roads of France. They had opened for me a well of grief, and the radiance of great

ope in the last depths of despair; they had taught me to see Divine Providence where we see only fortuity. They revealed to me that the ways of God are not our ways, although we are called upon to follow these ways, as the saints before us followed them" [4, p. 60].

As a true Christian he regarded the tragedy of his second homeland as an expiation. The last lines of the story describe a dialogue between the suffering soul and the Lord Himself, a dialogue filled both with the profoundest humility and hope: "the soul cries out in grief to its Saviour: 'Lord, why dost Thou punish France?' 'I punish those whom I love, exert yourselves and repent. Lo, I stand at the door and knock upon it.' 'Lord, Thy words sound cruel to our ears. Our spiritual leaders have never told us such things.' 'Leave the dead to bury their dead and follow Me, for you must recreate My Church in Western lands. You will be My postles of the latter days.'"

There is no place in the Christian soul for dejection, and the soul is only empowered by suffering for its continued spiritual struggle; Divine Grace heals all wounds and gives strength to overcome evil. Thus it was natural that after completing his story Lossky should become a living witness to the presence of Divine Grace, which sanctifies the world in its lair of evil: he translated into French the *Discourse of St. Serafim of Sarov on the Aim of Christian Life* as a reminder of the only path to salvation for every human soul.

His Christian optimism and inherent Orthodox sobriety required that he match his words with action, and accordingly in October 1940, Lossky joined the ranks of the French Resistance and simultaneously became actively involved in discussions between French philosophers and theologians. He ferently propagated the intransigence of Christian values, and rebuffed the eschatological views at the time gaining currency. He started to give lectures in Orthodox mystic theology and in 1944 published one of his most valuable works: *Essai sur la théologie mystique de l'Eglise d'Orient* (see also *Theological Studies* No. 8, Moscow, 1972, pp. 7-28).

From the end of 1944 to the beginning of 1945, a new era was ushered into Lossky's life: he was appointed inspector and lecturer in dogmatic theology and ecclesiastical history in the French Orthodox Institute of St. Dionysius (where he worked till 1953), and also contributed to the journal *Dieu Vivant*, publishing a number of extremely important articles. At this time, too, he was elected member of the Ecole des Hautes Etudes, where he delivered a lecture course on the theme "The Vision of God in Patristic and Byzantine Theology", posthumously published as a separate book in Paris, in 1962, under the title *Vision de Dieu*. After the war he resumed work on his study of the mystic teaching of Meister Eckhart (this work was also posthumously published in Paris in 1960 with the title: *Théologie négative et connaissance de Dieu chez Maître Eckhart*).

Lossky's industry in the postwar years was astonishing: he combined his research with a position on the editorial commission of the journal *Messenger de l'Exarchat du Patriarche russe en Europe occidentale*; taught dogmatic and comparative theology at the pastoral theological courses run by the Exarchate; took part in a dialogue with Anglicans at the sessions of the Fellowship of St. Alban and St. Sergius being held in England, where each of his papers was regarded as a major event in theological research.

In 1952, the Moscow Theological Academy gave expression to their high esteem for Lossky's theological writings by conferring on him their highest degree, Doctor of Theology. Now, at the zenith of his spiritual and creative development, he devoted himself fully to the cause of Orthodox witness: he took part in the conferences of the College Philosophique, at which he read papers on "Darkness and Light in the Cognition of God", "Apophaticism and the Trinitarian Theology", "The Rose and the Abyss" (the concept of being in the teaching of Meister Eckhart), "The Theology of the Icon", co-authored with L. Ouspensky a book entitled *Der Sinn der Ikonen*, intended to acquaint the Western Christian with Orthodox iconoduly, in which he included one of his best articles—*La tradi-*

tion et les traditions—and worked on the Augustinian Congress in Paris in 1954 and the Second Oxford Conference on Patrology in 1955.

1956 brought him an occasion of special joy: on an invitation from the Moscow Patriarchate he came to Russia, after an absence of 34 years, with a delegation from the Russian West European Patriarchal Exarchate. Once again he was able to pray at the shrines of his Motherland, to visit Moscow, Vladimir, Kiev and Leningrad, and join in living prayer with the faithful of his own Church. The visit made a deep and unforgettable impression on him. He was profoundly moved to observe the Russian believers at prayer, a sight he had forgotten after all those years, and during the long services he felt only the natural ease and tranquillity of common prayer with his fellow Russians.

After All-Night Vigil in the Epiphany Cathedral, Vladimir Lossky was invited to deliver an address. Expressing his uncontainable joy at the opportunity to pray with the Russian people he went on to say: "And if we are able to reveal the truth of Orthodoxy to those in the West it is only because you are praying here." The relevance of these words twenty years after his death is affirmed by the father superior of the Dominican monastery in Strasbourg, who calls himself Lossky's pupil. He writes: "Vladimir Lossky throughout his life retained his deep roots in the soil of his Church, the Russian Orthodox Church. It was in this Church that he grew up, and from her that he received the spiritual nourishment of the Gospel Tradition and the teaching of the Holy Fathers. Confirmed in his faith, he was not content merely to repeat what he had heard: through his prayer and his zealous labours he reminded both himself and so many of his Orthodox and non-Orthodox brethren of the Spring which he contemplated, assimilated and sanctified, and from which he himself drank, thereby making it accessible and desirable to others.... With his ability to combine in his thought warmth of heart and strictness, intuition and patience, he became so close to the Holy Fathers that he himself took on their views.

This propinquity made him a 'guide' through the theology of the great Alexandrians and Cappadocians, and we are largely obliged to Lossky for reviving St. Gregory Palamas in the minds of so many in the West."

His visit to his Motherland was in a sense God's last gift to His diligent servant, for Lossky did not have much longer to live. Since his youth he had suffered from a weak heart, and he knew that he might die young. However, he had no fear of death, for he knew that Christianity is itself life giving. His friend and pupil, O. Clement, a convert to Orthodoxy, writes in his memoirs of his teacher, *Another Sun*, that once, on November 2—All Souls' Day in the West—Lossky, "weary of the incredible quantities of chrysanthemums placed on the graves of the dead, brought my wife a bouquet of roses and said: 'I bring flowers to the living. Only the living really exist'". A few days before his death he had a dream in which he saw himself dead and calmly gazed upon his own dead body. He died in Paris on February 7, 1958, on the Feast of St. Gregory of Nazianzus, and was buried in the Russian Cemetery in St. G  nevi  ve de Bois.

He left behind him a number of unpublished works, which, thanks to the efforts of his friends and colleagues (Orthodox, Anglican and Catholic) were published during the course of the 1960's. Many of his writings have been translated into English and German. Over the last twenty years the majority of his writings have also been translated into Russian (in his witness to Western Christians Lossky as a rule wrote in French). His most important articles have been published on more than one occasion in *The Journal of the Moscow Patriarchate* and in *Theological Studies* (Nos. 8, 14), moreover No. 8 in 1972 was entirely devoted to his memory, containing, alongside his articles, two most valuable publications: the already mentioned *Essai sur la Th  ologie Mystique...* and his lecture on dogmatic theology. In the same issue a tentative bibliography of the outstanding theologian's writings was also published. The No. 14 of *Theological Studies* (1975) contains four of his articles: "Apophaticism and the



the moleben held on July 5, 1977 (Old Style), the Feast of the Invention of St. Sergiy of Radonzh's Relics, (below) and at the Lity led by Metropolitan Filaret of Berlin and Central Europe during the Night Vigil held by the north entrance to the Cathedral of the Dormition (above) in the Trinity-St. Sergiy Lavra





Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. Patriarch Pimen asperging with holy water members of the delegation headed by him due to leave for Cyprus

Below: Patriarch Pimen with members of the delegation before leaving for Cyprus





Group of participants in the educational seminar of the United Presbyterian Church in the USA received in audience by Patriarch Pimen on May 5, 1978



Participants in the ecumenical meeting of the conference of European Churches and of the Consilium Ecclesiarum Europae held on April 10-13, 1978, in Chantilly, France (p. 60)

Trinitarian Theology", "The Theology of the Icon", "The Theological Concept of the Human Personality", "The Dogma of the Immaculate Conception" and a critique of the Roman Catholic dogma).

Vladimir Lossky's theological heritage is invaluable. In addition to his brilliant systematization of the teachings of the Holy Fathers, which bore fruit in his courses on dogmatic and comparative theology, he also worked on the creative elucidation of such vital problems of Orthodox dogma as the Trinitarian question (with a critique of Roman Catholic "Filioquism"), the problem of expiation and purification, the question of Divine Essence and uncreated Divine Energies, the theological concept of the human personality, the concept of sobornost and catholic consciousness, questions of mariology, the concept of Church Tradition and much else besides. His numerous articles on problems of Christian gnoseology are of particular interest, treating as they do the role of sophism as the main method of Orthodox theologizing, from the times of St. Dionysius the Areopagite through Simeon the New Theologian and St. Gregory Palamas right down to our age.

Within the confines of a short memorial article we are unable to discuss the entire range of the complex theological heritage in Lossky's writings, or to give them their due credit—this would require a separate study, and we are convinced that in time such a study will be published. Here we would like to say a few words about the actual principles of Orthodox theologizing as understood by Lossky, the principles to which he frequently refers, and which form the entire system of his own theological thought.

First of all he maintained that theology is not a branch of speculative thought nor a philosophical system; the theologian's path proceeds from revelation, which for the Christian means, above all, a personal encounter with Christ—and you find Him because He comes to meet you, you recognize Him when you communicate with Him existentially (a record of the lecture, delivered on October 11, 1957, can be

found in an article by O. Clement [6, p. 139]). Once during a lecture he announced with his characteristic debonaire archness that he preferred to the *De Deo Uno* speculations the simple reply of a little girl, when asked what God was: "Dieu, mais c'est un Monsieur!" [6, p. 140].

Theology, he maintained, is always an act of faith, a living link with Revelation, in which the initiative belongs to God, but an initiative which presupposes an answer from man (record of his lecture on October 11, 1957). It is precisely on the basis of this connection that Orthodox thought has the chance to save all the wealth of human thought, but only on condition that theology is not mental speculation but the sort of "existential theology involving man's entire being, which sets him upon the way of union, which obliges him to be changed, to transform his nature, that he may attain to the true gnosis which is the contemplation of the Holy Trinity" [7, p. 238].

In his introduction to the course, Lossky writes: "The path of Christian thought is not only the Truth, which elevates us above all conflicts of human thought, it is also Life; and to say 'life' means to say 'struggle': Christian truth is not a neutral zone, it is conquest.... It is not enough to expound an abstract doctrine, it is not enough to know; here we have to participate, to merge with what we learn, we must continually refresh this knowledge, because life is demanding and no inert doctrine from the theology textbooks will satisfy it" (course on the history of dogma, notebook 1, p. 2) [6, p. 138].

Lossky accordingly believed that theology should not be a way of thought, but the thought of the human mind, crucified and saved through Revelation. Placing the conciliar mystical experience of the Church at the head of all Christian intellectual research, he always spoke out sharply against any opposition of theology to mysticism (something he regarded as particularly characteristic of Protestant theologians) and asserted that "...theology and mysticism support and complete each other. One is impossible without the other. If the mystical experience is a

personal working out of the content of the common faith, theology is an expression, for the profit of all, of that which can be experienced by everyone. Outside the truth, kept by the whole Church, personal experience would be deprived of all certainty, of all objectivity. It would be a mingling of truth and of falsehood, of reality and of illusion: 'mysticism' in the bad sense of the word. On the other hand, the teaching of the Church would have no hold on the souls if it did not in some degree express an inner experience of truth, granted in different measure to each one of the faithful. There is, therefore, no Christian mysticism without theology, but, above all, there is no theology without mysticism. . . . Mysticism is accordingly treated in the present work as the perfecting and crown of all theology: as theology *par excellence*" [7, pp. 8-9].

Proceeding from this sober evaluation of all the complexity of relations in human thought of the principles of the rational and the irrational, Lossky arrived at three basic conclusions. First: he always meekly conceded that, "unlike gnosticism, in which knowledge for its own sake constitutes the aim of the gnostic, Christian theology is always in the last resort a means: a unity of knowledge subserving an end which transcends all knowledge. This ultimate end is union with God, or deification. . . . Thus, we are finally led to a conclusion which may seem paradoxical enough: that Christian theory should have an eminently practical significance; and that the more mystical it is the more directly it aspires to the supreme end of union with God" [7, p. 9] and greater its "practical" value.

The second result of this theological position was Lossky's constant awareness of the limitation of our knowledge of God, and hence, all our theologizing, which can only attain knowledge of God, Who is in essence unknowable, in apophatic humility, without any smugness of mind: "Any theological doctrine which claims to be a perfect elucidation of a divinely revealed mystery, inevitably becomes false: by the very fact of its claim to full knowledge it contradicts that pleni-

tude in which Truth can be known only partially" [8, p. 20].

At the same time this limitation of our mind does not necessarily mean that it is impossible for it to make precise formulations, in the categories appropriate to the reason, of divinely revealed truths: the Holy Spirit, given to us in the Sacrament of Chrismation, and Who is our constant Mystic Guide along the apophatic path to the knowledge of God, conveys to the Church teaching "the inner evidence of the life, the warmth, the light which properly belong to Christian truth. Without Him dogmas would be but abstract truths, external authorities imposed from without upon a blind faith, reasons contrary to reason, received by obedience and afterwards adapted to our mode of understanding, instead of being revealed mysteries, the principles of new knowledge unfolding within us and moulding our nature to the contemplation of those realities which surpass all human understanding" [p. 239].

Finally, as the third principle of Orthodox theologizing Lossky, with his conviction of the stability of Church dogmas and his own deep-rooted belief in them, considered indispensable a creative approach to these dogmas, the new ways of perceiving and interpreting them—in the context of modern life, without in the process revoking in the least measure the divinely revealed Truth contained in the dogma. While affirming the ontological "metahistoricality" of dogmas, he always opposed any—even the slightest—superficial adaptation of these to the new historical reality, in the "spirit of the modern age", and even more vigorously against the tendency occasionally seen in the West for a sentimental "adogmatism" advanced as a possible platform for the reunion of the Divided Church in the future.

In one of his articles Lossky writes "It is true that in order to be able to answer the needs of the present we must reappraise the truths affirmed by the Church in the past. But such a reappraisal never depreciates its object: it lends new value to what was said in different historical conditions in the past. The historian will always tal-

but these conditions, about the 'historical' applicability of dogma, but is not for him, the historian, to pass judgement on the actual quality of the dogma as such. Otherwise historical theology could be transformed into an *éminence grise* or, to be more precise, into an *éminence laïque* of the Church, who seeks to utilize the methods of secular science to establish a new canon of Church Tradition. Only if tradition were for the Church not the living reality of Revelation in the Holy Spirit, but something else, could this sort of caesaropapism on the part of scholars, should they succeed in foisting it on the Church, be taken as authoritative by the Church" [5, p. 54]. These three principles: the living link with God bestowed by the Church, the Christian service of the mind, and the creative exploration of divinely revealed truths on the basis of conciliar dogmatic experience, were adhered to by Lossky himself in his own theologizing.

It is but natural that the theology of such a thinker as Lossky should have its roots in an exceptional liturgical and inner spiritual life, about which we had a great deal of evidence in reminiscences of him by his relatives, close friends and colleagues. And now, when we turn in our prayers to commemorate this outstanding theologian, we would like to remember him also as a remarkable Russian, who devoted the whole of his life to the service of his Mother Church. It is for this very reason that we shall take the liberty of including this brief article with an extract from the memoir of Lossky by his friend O. Clement, from which, in our opinion, the reader receives a clear picture of the profoundly human personality of the late theologian and his inner serenity: "In its essence the theological thought of a man such as Vladimir Lossky is rooted in a liturgical and spiritual life of a special quality. Extraordinarily withdrawn and modest in character, he would not permit himself remark on this, or if he did permit himself such candour, it would be to point up one of his own shortcomings. I shall confine myself to a few reminiscences, which any of his friends would be able to confirm. *He was a*

man of the Church in the fullest sense of the word. A layman, aware of his full responsibility for the Truth. Others may recall his struggle, his faithful allegiance to the Moscow Patriarch, his long-years of endeavour to bear witness in the West to Orthodoxy now affirming its role as Universal Orthodoxy. But I would like to talk about his everyday life.

"He received Holy Communion every Sunday, maintaining firmly that one could not attend the service of Holy Eucharist 'as an observer'. He went humbly up to partake of the Spring of Immortality; 'only the strong,' he would say, meaning the Egyptian anchorites, 'could afford to receive the Eucharist only once in their lifetime, because, by transforming the whole of their lives through grace, they received the Eucharist as the Fire of Deification'. And it is precisely with respect to this Fire, which passes judgement and leads to deification, that he expressed an infinitely deep veneration, so characteristic of the Orthodox Church. He loved particularly the Sunday Vigil service, because, as he noted, it is entirely devoted to glorification: 'Praise to Thee, O Lord, praise to Thee.' The believer comes to the Eucharistic Vespers to receive, while at the Vigil service he only praises and asks for nothing in return.

"Lossky, the Orthodox theologian, who wanted to love 'with a pure love', and to be a true Frenchman, without rejecting his Russian origins, absorbed into himself in fact the best of France's spiritual experience, assimilating it into his Orthodoxy, which achieves its 'right teaching', or orthodoxy, through 'right glorification'. He frequently served at All-Night Vigil—carried the candle or handed the censer. And he did this in the most unaffected way. But on occasion he would become so lost in prayer that he would miss the necessary moment, and the priest's reminder would bring him out of his 'liturgical contemplation'. Then he, as a chastened child, would hasten through the church, almost at a run. He also used to read the Hexapsalms at the beginning of Matins, making an unforgettable impression as, with his soldier's profile, and husky voice he

stood in the semi-darkness reading the penitential Psalms, and through this ancient supplication there sounded a note of renunciation.... His private prayers he assiduously kept secret, but his renunciation in fact opened him up to all living things, to beauty, art and youth; and this renunciation was concealed in his openmindedness. We know that he often used to interrupt his work to go and pray in the Church of St. Stephen on the mountain by the tomb of St. G  n  vi  ve: through this zealous devotion to the Orthodox patroness of Paris he entered into the innermost heart of the West. He carried with him a small Greek Gospel, and so that time should not be spent in vain he would read it in his free moments. During Lent he would read through the entire Bible, taking time off work, and even reading it in the street....

"I would also like to add a private memoir, to give an idea of Lossky's inner life, which was so unobtrusive and secret. As we sat in the plane to Moscow in August 1956, I accidentally noticed that he was fingering a small rosary; the beads were of black wood on a metal chain such as those carried by pious old Catholics, but from the rhythm I could tell he was saying the Jesus Prayer.... When, shortly after his death, I was talking with his daughters about his love for the Church, for Orthodoxy, for Russia and France, one of them said: 'I think most of all he loved God.' She was right: all her father's work, or rather, all his thought, breathed the breath of glorification; and the more this thought was disciplined, the clearer and more exact it was, the greater did it glorify.

"What in essence attracted him to Meister Eckhart was precisely the illumination of the intellect by its love for God. He was very fond of quoting the words of St. Maxim the Confessor, that the heart of the theologian should be ardent, and his mind should be clear. For him idle talk, about which ascetic experience speaks as does the Gospel, did not mean chattering with friends, but referred to the bloated self-confidence of the theologian. That is why he imposed on himself, to the full measure of his fervour, the true 'askesis of thought', developing it through all

its increasingly complex nuances, strictness and expressiveness, giving at once greater fullness and greater simplicity. Often, when learning something unpleasant, such as difficult in Church life, he would hint at *apathia* with a half-smile. And for him this was always what it had been in the great tradition of Orthodoxy: the contemplation of the Mystery of the Trinity and the peaceful acceptance of one's neighbour.

"This lofty-minded aristocrat, who used to lose his temper at stupidity and particularly 'ecclesiastical' stupidity, turned into a man who approached people with simplicity, tolerated the wrathful with a quiet smile, one who could listen and understand and help without hurting a person's feelings. His aristocratism had become the true aristocratism of the soul. He deeply loved and respected his children, his friends and all he and his wife had done for their home: this was the place where everyone felt that he belonged, which in its constant activity breathed life and love; hundreds of people can bear witness to this. His writings, his lectures, his sincere avowals—all these bore the regal mark of the Christian, of a layman who had chosen the path of marriage, but had not put off from himself the privilege that is the obligation, of his regal service.

"Theology was indeed existential knowledge for Lossky, something inseparable from the light of love, concentrated in unflinching zeal, in dynamic constancy. And when we hear the words of St. Gregory of Nazianzus (*The Mystic Theology*..., p. 44, *Poemata de seipso*), we inevitably think of Vladimir Lossky: "...Trinity, Whose divine shadows exalt me" [6, pp. 141-143].

SOURCE MATERIAL

(1) V. N. Lossky. The personality and the thought of His Holiness Patriarch Sergiy.—*Collected Works of His Holiness Patriarch Sergiy*. Published by the Moscow Patriarchate, 1947.

(2) Louis Bouyer. "D'un ami catholique.. *Messenger de l'Exarchat du Patriarche russe d'Europe occidentale*, Nos. 30-31, 1959.

(3) First article: "La notion des 'analogies' chez Denys le pseudo-A  ropagite", *Archives d'histoire doctrinale et litt  raire du Moyen-Age*, Vol. V, 1930, Paris; Vrin 1931, 279-309; second article: "La th  ologie negative dans la doctrine de Denys l'A  ropagite". *Revue de*

Divine Liturgy

The Great Entrance

The translation of the Holy Gifts from the prothesis to the altar for their consecration in sacrifice to God, which is the ultimate end of Liturgy, is called the Great Entrance because of the great end for which this sacred act is accomplished. At this moment we commemorate the Lord Jesus Christ setting out on His voluntary suffering, crucifixion upon the Cross, Death and the translation of His Body from Golgotha to the final place.

After the officiants have recited the Cherubical Hymn they return to the prothesis. The priest, approaching the table, first repeats three times the prayer: "O God, cleanse me a sinner", censes the prepared elements and returns the censer to the deacon, who takes it for the purpose to make fragrant the air before the Gifts. This fragrance serves to prepare, as it were, the way for the Lord Himself, setting out on His voluntary suffering, just as the woman in the Gospel by anointing Him with ointment prepared the Saviour for the suffering to come. The deacon takes the censer and holds it with one of the fingers" of his right hand (Service Book), so that it falls over his shoulder and sinks to his right knee to the right of the prothesis, saying "Lift, father". The priest takes the aer which covers both the vessels containing the elements, kisses it, gives it to the deacon to kiss and places it upon the deacon's shoulder with the words: "Lift up your hands unto the holy things and bless the Lord"



The Great Entrance during Divine Liturgy in the Church of the Protecting Veil at the Moscow Theological Academy

(Ps. 134. 2), that is to say, stretch your hands out towards the sanctuary. Then the priest takes in both hands the discus with the Lamb, covered by the asteriscus and a veil, and, kissing the veil on the discus, hands the discus to the deacon with the words (according to the Russian practice) "May the Lord God remember thy sacred ministry in His Kingdom...". The deacon, taking the discus, kisses the veil upon it, kisses the priest's hand and says: "May the Lord God remember thy priesthood in His Kingdom", raising the discus up to his brow. Rising from his knee, he moves away from the prothesis to the North Door of the sanctuary.

Revue philosophiques et théologiques, Vol. III, Paris, April 1936, p. 204.

(7) "Seven Days on the Roads of France". La Revue, June 24-July 14 1940 (manuscript translated into Russian from the French).

(8) V. Lossky, "La Procession du Saint-Esprit: la Doctrine Trinitaire Orthodoxe", JMP, No. 9, pp. 54-58.

(9) See: O. Clément. "Vladimir Lossky, un

théologien de la personne et du Saint-Esprit", MEPREO, Nos. 30-31, 1959.

(7) Vladimir Lossky. "The Mystical Theology of the Eastern Church". London, 1968.

(8) "La tradition et les traditions". Der Sinn der Ikonen, 1952. (For a translation into Russian of V. Lossky. "La tradition et les traditions", see JMP, 1970, No. 4, p. 72.)

V. RESHCHIKOVA, G. MAKOV

The priest prays, then takes the Chalice with the warm water and wine, covered by a veil, kisses it and follows the deacon.

If the Liturgy is being celebrated by an assembly of priests, at the Great Entrance the priests carry the Cross, lance, spoon, sponge and discus on which the Lamb prosphora lay.

The officiants, carrying the Gifts, are a prototype of the Cherubim, upon whose shoulders, as upon a throne, the Lord is carried, according to the vision of Ezekiel.

The Great Entrance takes the following form. Through the North Door onto the solea come the candle-bearer, the deacon with the censer (borne on one finger of his right hand, so that it hangs freely from his hand in front; he should not hang the censor over his shoulder) and the discus, which he holds to his forehead with both hands; the presiding priest with the Chalice held to his breast; and the other priests with the Instruments of the Passion of our Lord, which they also hold to their breast. The deacon and the priests take their places on the solea facing the people in order of seniority. (If there is a second server, the censer may be given to him to be taken to the right side of the altar.)

At this moment the ambo represents, as it were, Golgotha, the Holy Chalice and the discus—our Lord Jesus, crucified on the Cross, and the church—the whole world, for which the Saviour gave Himself in sacrifice.

The deacon commences the commemoration aloud: "May the Lord God remember our great lord and father Pimen, Most Holy Patriarch of Moscow and All Russia and His Eminence Metropolitan (His Grace Archbishop, Bishop—name, title) in His Kingdom, always, now and for ever and world without end." Having finished the commemoration, the deacon enters the sanctuary through the Holy Doors and kneels by the right corner of the altar, holding the discus to his forehead awaiting the entrance of the priest into the sanctuary.

Turning to the congregation the presiding priest concludes the commemoration started by the deacon: "May the Lord God remember all Orthodox Christians in His Kingdom, always, now and for ever and world without end."

According to the Greek Service Book, and Russian practice in ancient times, the commemoration at the Great Entrance is given without listing the names. In south-western Russia the practice was to make special mention of the benefactors of the church and even of deceased fathers and brethren; and this custom has remained in some Orthodox Slavonic Churches.

So that the divine service *be done decently*

and in order (1 Cor. 14. 40) and identical everywhere, on February 20, 1958, the Holy Synod of the Russian Church adopted for use in all churches a single formula for the commemoration at the Great Entrance, confirming the decision by His Holiness the Patriarch and the Holy Synod of March 29 (16), 1918, and April 6 (March 24), 1918. Commemoration of the Holy Eminences the Metropolitans (and other hierarchs) only at hierarchal services.

While the Gifts are being translated the worshippers bow their heads. With this bow they pay homage to the Gifts as having been prepared for consecration into the Body and Blood of Christ and show their humility before those serving in the sanctuary, asking to be commemorated with the Gifts are consecrated (Archbishop Nikanor of Lai Kavasila. *JMP*, 1971, No. 3, p. 55).

If there is a hierarch attending the service in the sanctuary, he is usually commemorated at the Great Entrance, before the Gifts are placed on the altar with the words: "May the Lord God remember thy episcopacy in His Kingdom, always, now and for ever and world without end." The priests present in the sanctuary are also commemorated before the Entrance.

After the commemoration the priest enters the sanctuary. The deacon says to him as he goes through the Holy Doors: "May the Lord God remember thy priesthood in His Kingdom" to which the priest replies: "May the Lord God remember thy sacred ministry in His Kingdom, always, now and for ever and world without end," then kisses the Chalice and places it upon the unfolded antimimension with an image of the Lord lying in the tomb.

Then the priest takes the discus from the hands of the deacon, signifying thus the descent of the Saviour's Body from the Cross, places the discus on the left side of the antimimension, reciting the troparion: "Down from the tree of life, O honourable Joseph took Thy Most Pure Body and wrapping it in a clean linen cloth with spices laid it in a new tomb." Then he takes off the veils from the Chalice and the discus, kisses them and places them on "one side of the holy feasts" (Service Book; according to present practice, at the front corners of the altar). At this point, the priest, commemorating the burial and Resurrection of the Saviour, professes His Divine Glory, Omnipotence and Omnipresence reciting the troparion "While in the tomb according to the flesh, Thou yet, being God, wast with Thy saints in Hell, in Paradise with the thief, and with the Father and the Spirit on the Throne, O Christ, Thou fillest all things, being uncircumscribed. Since it brings life, Thy tomb, O Christ, is holier indeed than Paradise, brighter than

ingly hall: it is the fountain whence our resurrection springs."

During this time the deacon rises from his knee, censes the candle-bearer (who is on theambo), and closes the Holy Doors and draws the curtain. The priest takes the aer from the deacon's shoulder. Having censed the aer (by wrapping it round the censer), he covers again the discus and Chalice with it, saying the words "Down from the tree the honourable Joseph...". The words from the troparion explain all the sacred acts which are carried out in the sanctuary after the Chalice and discus with the prepared elements are carried in. The officiating priests and the deacons represent St. Joseph of Arimathea, who together with Nicodemus took down from the Cross the Most Pure Body of the Lord, wrapped it in a clean shroud and buried it. The altar represents the tomb itself, in which the Body of the Lord was placed, the aer—the clean shroud, prepared by Joseph, and also the stone which was rolled to the entrance of the tomb. The veils are the cloth which after the Resurrection of the Saviour was found separately folded, and the winding-sheets. The censer represents the spices, and the sanctuary—the sepulchre cave. The shutting of the Holy Doors is the closing of our Lord's Sepulchre and the guards placed before it, and the drawing of the curtain—the seal placed upon the Sepulchre.

Then, like Joseph of Arimathea and Nicodemus, as though to complete the act of worshipping the buried Lord and leaving His Sepulchre, the priest censes the Gifts on the altar and says the concluding words of Psalm 51: "O be favourable and gracious unto Sion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifice of righteousness, with the

burnt-offerings and oblations: then shall they offer bullocks upon Thine altar." With the words "Sion" and "Jerusalem" the prophet is here referring to the Church of Christ, and the "sacrifice of righteousness" is the Great Sacrifice, made by our Lord Jesus Christ for the sins of the whole world in place of all the sacrifices of the Old Testament. These words indicate the Holy Bloodless Sacrifice which is shortly to be celebrated here, at the holy table.

The priest, fully aware of his own spiritual weakness and of the importance of the Sacrament of the Transubstantiation of the elements that lies before him, and fulfilling the apostolic commandment to pray for one another, gives the censer to the deacon and "bowing his head" says to the deacon: "Remember me, brother and fellow-servant" to which the deacon replies: "May the Lord God remember thy priesthood in His Kingdom." His head bowed, and holding the oration "with three fingers" of his right hand (Service Book), the deacon turns to the priest: "Pray for me, holy father." The priest replies to him with the words used by the Archangel in his greeting to the Mother of God: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee* (Lk. 1. 35). "The same Spirit shall work with us all the days of our life" (Rom. 8. 26), answers the deacon, and continues: "Remember me, holy father". The priest blesses the deacon saying: "The Lord God remember thee in His Kingdom, always, now and for ever and world without end." The deacon says "Amen" and kisses the right hand of the priest which blessed him, then comes out of the North Door onto the solea to say the Ektene of Supplication.

Archpriest TROFIM ORLOV

(Continued from page 67)

ological Education in Europe" sponsored by the Subunit Programme for Theological Education, of the Programme Unit Faith and Witness of the World Council of Churches.

The colloquium discussed problems of theological education in Europe, in particular, in the Orthodox Churches.

It was decided to convoke a special consultation of Orthodox theologians in the summer of 1978.

Protopresbyter Prof. Vitaliy Borovoi participated in the colloquium on behalf of the Russian Orthodox Church.

Mgr. Paul Poupard, Rector of the Paris Catholic Institute, accompanied by Bishop Pierre L'Huillier) of Korsun, was on a visit to the Soviet Union from February 10 to 21, 1978.

The guests visited Moscow, Zagorsk, Leningrad, Novgorod and Odessa.

In Moscow the guests prayed at one of the Moscow shrines—the Iberian Icon of the Mother of God in the Church of the Resurrection in Sokolniki, and attended All-Night Vigil at the Patriarchal Cathedral of the Epiphany. Mgr. Paul Poupard and Bishop Pierre paid a visit to Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate; afterwards they were received by His Holiness Patriarch Pimen.

In Zagorsk, after seeing the Trinity-St. Sergiy Lavra, the guests were received by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy.

In Leningrad they visited a number of churches and the Hermitage.



"THEOLOGICAL STUDIES", No. 18.

The eighteenth issue of *Theological Studies* appeared in the middle of May, 1978. Almost half of its volume is taken up by the monograph of the meritorious professor of the Leningrad Theological Academy, N. D. Uspensky—*Order of the All-Night Vigil in the Orthodox East and the Russian Church*, chap. 1-5: "The Panikhida and Agripnia"; "St. Sabas the Sanctified and the Origins of the All-Night Vigil"; "The Order of All-Night Vigil Under the Jerusalem Rule in Palestine and in the Monasteries Adjoining Palestine"; "The Order of All-Night Vigil Under Universal Acceptance of the Jerusalem Rule in the Orthodox East"; and "The Order of All-Night Vigil on Mt. Athos".

Nikolai Uspensky had worked on this theme for more than half a century; in 1925, under the supervision of the famous liturgist Prof. A. A. Dmitrievsky, he wrote his candidate's thesis, "The Origins of the Order of All-Night Vigil and Its Component Parts", and in 1949 he defended his magisterial thesis, "Order of the All-Night Vigil in the Greek and Russian Churches". It is this thesis, filled out with new material, which is published in *Theological Studies*. The final, sixth chapter, "Order of the All-Night Vigil in the Russian Church" will be printed in issue No. 19. This work of the venerable scholar is of scholarly interest for all those interested in Orthodox liturgy.

This issue contains a translation of the first two chapters from the book "Vision of God": "The Tradition of the Fathers and Scholasticism" and "The Vision of God in the Biblical Way of Thinking" (pp. 118-135), which is from the theological heritage of Vladimir Lossky, who died 20 years ago.

Archbishop Lolliy (A. I. Yurievsky, 1875-1935) wrote in 1922, in connection with certain ecclesiastical events in the Ukraine, an extensive

analysis of Church history—"Ukrainian Archbishops (Lipkovshchina)" in eight chapters, one of which was printed later, in 1926-1927, in the Kharkov journal *Ukrainskiy Pravoslavniy Bibliogovestnik*. This journal has become a bibliographical rarity and few now are acquainted with the valuable work of Archbishop Lolliy. Nevertheless it is of undoubted scholarly interest for the history of the Alexandrian Church Hierarchy and in general for a series of questions of Church history; this fact persuaded the editors of *Theological Studies* to reprint the only surviving chapter—"Alexandria and Egypt", in which the ancient witnesses of the procedures of election and consecration of bishops in Alexandria are described in detail. The chapter is long one, and so the publication will be continued in subsequent issues.

On pages 180-187 is published the paper of Prof. Aleksei I. Osipov of the Moscow Theological Academy—"On Certain Principles of the Orthodox Understanding of Ecumenism", which he read at the 2nd Congress of Orthodox Theological Schools in Greece in August 1976.

Hieromonk Avgustin Nikitin's work "Orthodox Teaching on the Reconciliation between God and Man" (pp. 188-222) represents an "attempt at a theoretical interpretation of certain aspects of reconciliation". The author addresses his work primarily to all those whom God has ordained to represent the Russian Orthodox Church in the blessed field of service to the world".

"A Few Comments on the Issue of the Lexicon 'Suidas'" (pp. 223-230) belongs to the late Prof. A. I. Ivanov († October 3, 1976).

The issue concludes with Metropolitan Antony of Minsk and Byelorussia's presentation of the bibliography from Ch. Saumagne's book "Saint Cyprien eveque de Carthage et 'papad'Afrique'".

E. KARMANOV

(Continued from p. 79)

On the Feast of the Presentation of the Lord, February 15, in Novgorod, Mgr. Paul Poupard and Bishop Pierre attended the Divine Liturgy celebrated by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, in the Church of St. Philip the Apostle. That same day, Metropolitan Nikodim gave a luncheon in honour of the guests.

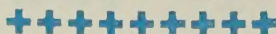
In Odessa the guests visited the Dormition Monastery and attended the Akathistos to the Kasperovskaya Icon of the Mother of God held in the episcopal Cathedral of the Dormition.

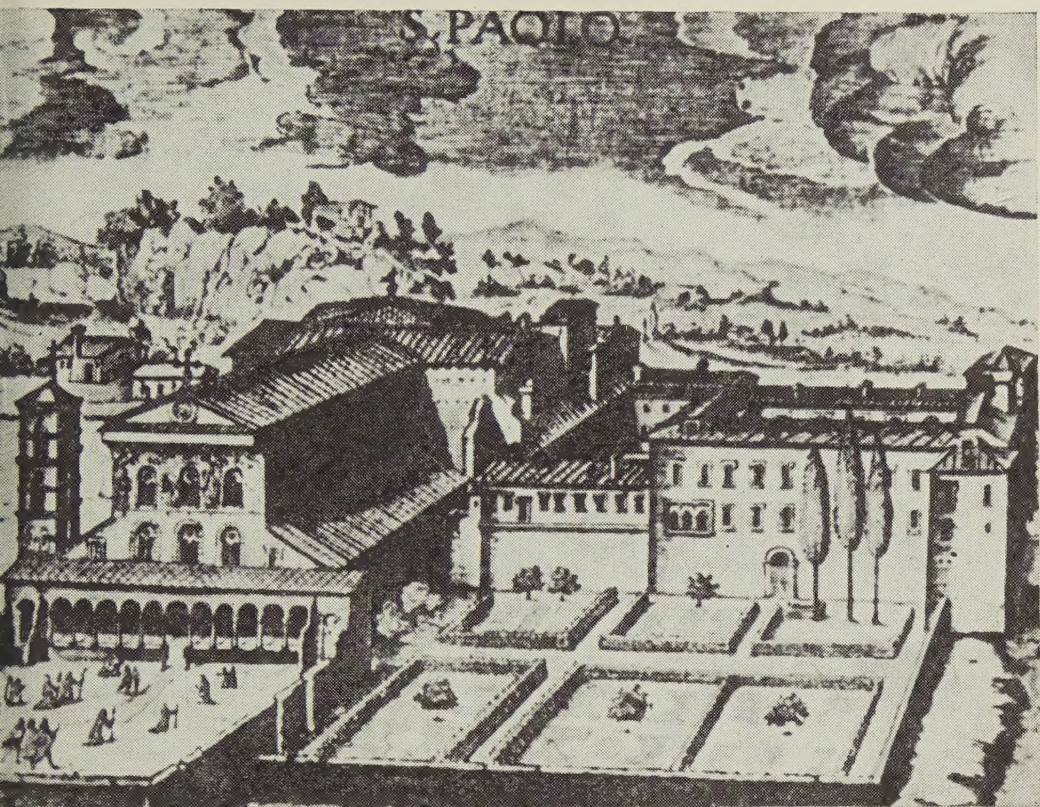
Metropolitan Yuvenaliy of Krutitsy and Kolonna gave a farewell reception in honour of the guests in Moscow on February 20.

On March 1, 1978, Hieromonk Feofan Ashurov departed for Jerusalem to assume his post at the Russian Orthodox Mission in Jerusalem.

While in Sofia for the CPC International Commission meeting in March 1978, Aleksei S. Buevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, was awarded the Order of Sts. Cyril and Methodius, 1st Class, which was conferred upon him by His Holiness Patriarch Maksim of Bulgaria.

On March 29, 1978, Ambassador of Greece to the USSR and Mrs. P. Calogeras gave a reception on the occasion of the National Holiday in Greece. Present from the Russian Orthodox Church were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Archbishop Khristostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and G. N. Skobei, a staff member of the Department of External Church Relations.





Rome. St. Paul's Outside the Walls. Consecrated by His Holiness Pope Pius IX in 1853. Below:
Interior of St. Paul's outside the Walls



